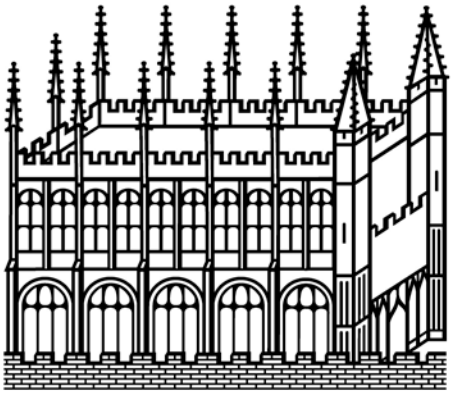

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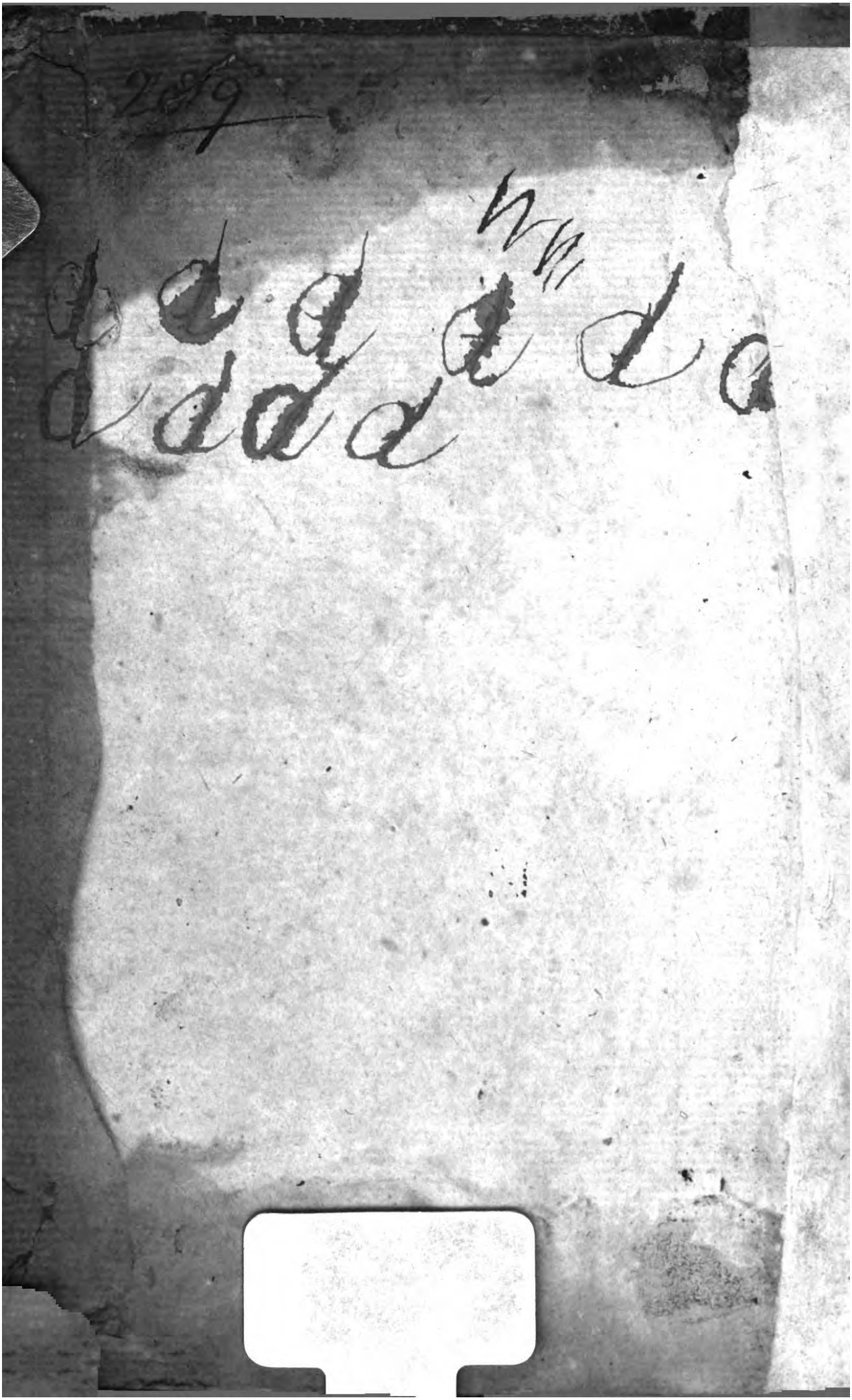
Addenda



THE PILGRIM'S PROGRESS FROM THIS WORLD TO *That* which is to *Come*;

Deliver'd under the Similitude of a

DREAM.

BIBLIOTECA RODILANA

In THREE PARTS.

Wherein is Diſcover'd,

PART I.
The *Manner* of his *Setting out*; his dangerous JOURNEY, and ſafe ARRIVAL at the *Deſired Country*.

PART II.
The Manner of the Setting out of *Chriſtian*'s Wife and Children; their dangerous *Journey* and ſafe *Arrival* at the *Deſired Country*.

PART III.
The ſeveral *Difficulties* and *Dangers* he met with, and the many Victories he obtained over the *World*, the *Fleſh* and the *Devil*: Together with his happy Arrival at the Cœleſtial City, and the Glory and Joy he found to his Eternal Comfort.

By *JOHN BUNYAN*.

I have uſed Similitudes, Hoſea xii. 10.

The THIRTIETH EDITION, with the Addition of New COPPER-PLATE CUTS

To which is added,
The LIFE and DEATH of the AUTHOR.

LONDON: 141. K. 108

Printed and Sold by all the Bookſellers. 1758.
[Price Bound Five Shillings.]

The Author's Apology for his Book.

WHEN at the firſt I took my pen in hand
Thus for to write, I did not underſtand
That I at all ſhould make a little book
In ſuch a mode: Nay, I had undertook
To make another; which, when almoſt done,
Before I was aware, I this begun;
And thus it was: I writing of the way
And race of ſaints in this our goſpel-day,
Fell ſuddenly into an *allegory*
About their journey, and the ways to glory,
In more than twenty things which I ſet down,
This done I twenty more had in my crown;
And they again began to multiply,
Like ſparks that from the coals of fire do fly,
Nay then, thought I, if that you breed ſo faſt,
I'll put you by yourſelves, leſt you at laſt
Shoud prove *ad infinitum*, and eat out
The book that I already am about.
Well, ſo I did, but yet I did not think
To ſhew to all the world my pen and ink
In ſuch a mode; I only thought to make
I knew not what: Nor did I undertake
Thereby to pleaſe my neighbours; no, not I,
I did it my own ſelf to gratify.
Neither did I but vacant ſeaſons ſpend
In this my ſcribble; nor did I intend
But to divert myſelf in doing this,
From worſe thoughts which make me do amiſs.
Thus I ſet pen to paper with delight,
And quickly had my thoughts in black and white.
For having now my method by the end,
Still as I pull'd, it came; and ſo I penn'd
It down, until it came at laſt to be
For length and breadth the bigneſs which you ſee.
Well, when I had thus put my ends together,
I ſhew'd them others, that I might ſee whether
They would condemn them, or them juſtify;
And ſome ſaid, *Let them live*; ſome, *Let them die*;
Some ſaid, *John, print it*; Others ſaid, *Not ſo*,
Some ſaid, *It might do good?* Others ſaid, *No*.
Now was I in a ſtraight, and did not ſee
Which was the beſt thing to be done by me:
At laſt I thought, ſince ye are thus divided,
I print it will, and ſo the caſe decided.

For

The Author's *Apology* for his Book.

For thought I, ſome I ſee would have it done,
Though others in that channel do not run;
To prove then who adviſed for the beſt,
Thus I thought fit to put it to the teſt.
I farther thought, if now I did deny
Thoſe that would have it, thus to gratify;
I did not know but hinder them I might
Of that which would to them be great *delight*;
For thoſe which were not for its coming forth,
I ſaid to them, *Offend ye I am loth*:
Yet ſince your brethren pleaſed with it be,
Forbear to judge, till you do further ſee.
If that you will not read it, let it alone,
Some love the meat, ſome love to pick a bone.
Yea, that I might them better moderate,
I did too with them thus expoſtulate!
May I not write in ſuch a ſtile as *this?*
In ſuch a *method* too, and yet not miſs,
My *end*, thy *good?* Why may it not be done?
Dark clouds bring water, when the bright bring none;
Yea, *dark* or *bright*, if they their *ſilver drops*
Cauſe to deſcend, the earth, by yielding crops,
Gives praiſe to both, and parteth not at either,
But treaſures up the fruit they yield together;
Yea, ſo commixes both, that in their fruit
None can diſtinguiſh *this* from *that*; they ſuit
Her well with hungry: But if ſhe be full,
She ſpews out both, and makes their bleſſings null.
You ſee the ways the fiſherman doth take
To catch the fiſh; what engines doth he make!
Behold! how he engageth all his wits;
Alſo his *ſnares*, *lines*, *angles*, *hooks*, and *nets*:
Yet *fiſh* there be, that neither *hooks* nor *line*,
Nor *ſnare*, nor *net*, nor *engine* can make thine:
They muſt be grop'd for, and be tickl'd too,
Or they will not be catch'd whate'er you do.
How does the fowler ſeek to catch his game
By divers means, all which one cannot name!
His *gun*, his *nets*, his *lime-twigs*, *light*, and *bell*,
He *creeps*, he *goes*, he *ſtands*, yea, who can tell
Of all his poſtures; Yet there's none of theſe
Will make his maſter of what fowl he pleaſe.
Yea, he muſt *pipe* and *whiſtle* to catch *this*;
Yet if he does ſo, *that* bird he will miſs.
If that a pearl may in a *toad's head* dwell
And may be found too in an *oyſter-ſhell*;
If things that promiſe nothing do contain
What better is than gold; who will diſdain,

That have an inkling of it, there to look,
That they may find it? Now my little book,
(Tho' void of all theſe paintings that may make
It with this, or the other man to take)
Is not without thoſe things that do excel
What do in brave, but empty notions dwell.
Well yet I am not fully ſatisfy'd
That this your Book *will* ſtand, *when* ſoundly *try'd.*
Why, what's the matter? *It is dark*; what tho'?
But it is feigned; What of that? I tro,
Some men by feigned words, as dark as mine
Make truth to ſpangle, and its rays to ſhine!
But they want ſolidneſs: Speak, man, thy mind:
They drown the weak: Metaphors *make us blind.*
Solidity, indeed, becomes the pen
Of him that writeth things divine to men:
Put muſt I need want *ſolidneſs* becauſe
By *metaphors* I ſpeak? Were not God's laws,
His goſpel-laws, in older times held forth
By *types*, *ſhadows*, and *metaphors?* Yet loth
Will any ſober man be to find fault
With them, leſt he be found for to aſſault
The higheſt wiſdom: No, he rather ſtoops,
And ſeeks to find out by what pins and loops,
By *calves* and *ſheep* by *heifers* and by *rams*,
By *birds* and *herbs*, and by the *blood of lambs*
GOD ſpeaketh to him, and happy is he
That finds the *light* and *grace* that in them be.
Be not too forward therefore to conclude
That I want *ſolidneſs*; that I am rude.
All things *ſolid* in ſhew, not *ſolid* be;
All things in *parables* deſpiſe not we,
Leſt things more hurtful, lightly we receive,
And things that good are, of our ſouls bereave.
By dark and cloudy words they do but hold
The truth, as cabinets inclole the gold,
The prophets uſed much by *metaphors*
To ſet forth truth: Yea, who ſo conſiders
Chriſt, his *apoſtles* too, ſhall plainly ſee,
That truth to this day in ſuch mantles be.
Am I afraid to ſay that holy writ,
Which for its ſtile and phraſe puts down all wit,
Is every where ſo full of all theſe things,
Dark figures (*allegories*) yet there ſprings
From that ſame book, that luſtre and thoſe rays
Of *light* that turns our darkeſt *nights* to *days*.
Come, let my carper to his life now look,
And find there darker lines than in my Book

He

The Author's *Apology* for his Book.

He findeth any; yea, and let him know
That in *his beſt things* there are worſe *lines* too.
May we but ſtand before impartial men,
To his poor *one*, I dare adventure *ten*,
That they will take my meaning in theſe lines,
Far better than his lines in ſilver ſhrines.
Come, *truth*, altho' in ſwadling-clouts, I find,
Informs the *judgment*, rectifies the *mind*;
Pleaſes the *underſtanding*, makes the *will*
Submit, the *memory* alſo it doth fill
With that which doth our imitation pleaſe;
Likewiſe it tends our troubles to appeaſe.
Sound words, I know, *Timothy* is to uſe,
And *old wives fables* he is to refuſe;
But yet grave *Paul* him no where did forbid
The uſe of *parables*; in which lay hid
That *gold*, thoſe *pearls*, and *precious ſtones* that were
Worth digging for, and that with greateſt care.
Let me add one word more O man of God,
Art thou offended? Doſt thou wiſh I had
Put forth my matter in another dreſs?
Or, that I had in thoughts been more expreſs?
To thoſe that are my betters (as it fit)
Three things let me propound, then I ſubmit.
1. I find not that I am deny'd the uſe
Of this my method, ſo I none abuſe,
Put on my words, things, readers, or be rude,
In handling figures or ſimilitude,
In application; but all that I may,
Seek the advance of truth, *this* or *that* way;
Denied, did I ſay? Nay, I have leave,
(Examples too, and that from them that have
God better pleaſed by their words and ways,
Than any man that breatheth now-a-days)
Thus to expreſs my mind, thus to declare,
Things unto thee that excellenteſt are.
2. I find that men (as high as trees) will write
Dialogue-wiſe, yet no man doth them ſlight
For writing ſo: Indeed, if they abuſe
Truth, Curſed be they, and the *craft* they uſe
To that intent; but yet let *truth* be free
To make her ſallies upon thee and me,
Which way it pleaſes God: For who knows how
Better than he that taught us firſt to plow,
To guide our minds and pens for his deſign?
And he makes baſe things uſher in divine.
3. I find that holy things in many places,
Hath reſemblance with this method, where the places

The Author's *Apology* for his Book.

Do call for one thing to ſet forth another;
Uſe it I may then, and ſo nothing ſmother
Truth's golden beams: Nay, by this *method* may
Make it caſt forth its rays as bright as day.
And now before I do put up my pen,
I'll ſhew the *profit* of my BOOK, and then
Commit both thee and it unto that hand
That pulls the ſtrong down, and makes weak ones ſtand.
This BOOK it chalketh out before thine eyes
The man that ſeeks the *everlaſting prize*:
It ſhews you *whence* he *comes*, *whither* he *goes*:
What he leaves *undone*, alſo what he *does*:
It alſo ſhews you how he runs, and runs,
'Till he unto the gate of glory comes.
It ſhews too, who ſet out for life amain,
As if the laſting crown they would obtain:
Here alſo you may ſee the *reaſon* why
They loſe their labour, and like fools do die.
This BOOK will make a traveller of thee,
If by its council thou wilt ruled be;
It will direct thee to the *Holy Land*,
If thou wilt its directions underſtand:
Yea, it will make the ſlothful, active be;
The blind alſo delightful things to ſee,
Art thou for ſomething *rare* and *profitable*;
Wouldeſt thou ſee a *truth* within a *fable?*
Art thou *forgetful?* Wouldeſt thou *remember*
From *New-Year's-Day* to the laſt of *December?*
Then read my *fancies*, they will ſtick like burrs,
And may be to the helpleſs, comforters.
This BOOK is writ in ſuch a dialect,
As may the minds of liſtleſs men affect:
It ſeems a *novelty*, and yet contains
Nothing but ſound and honeſt goſpel ſtrains,
Would'ſt thou divert thyſelf from *melancholy?*
Would'ſt thou be *pleaſant*, yet be far from *folly?*
Would'ſt thou read *riddles*, and their *explanation?*
Or elſe be drowned in thy *contemplation?*
Doſt thou love picking meat? Or would'ſt thou ſee
A man i'th'clouds, and hear him ſpeak to thee?
Would'ſt thou be in a *dream*, and yet not ſleep?
Or would'ſt thou in a moment *laugh* and *weep?*
Or, wouldſt thou leave thyſelf and catch no *harm?*
And find thyſelf again, without a *charm?*
Would'ſt read thyſelf, and read thou knoweſt not,
And yet know whether thou hadſt beſt or not,
By reading the ſame lines, O then come hither,
And lay my *book*, thy *head* and *heart* together.

JOHN BUNYAN.

THE Pilgrim's Progreſs;

In the Similitude of a DREAM.

AS I walked through the wilderneſs of this world, I alighted on a certain place where was a * den, and laid me down in that place to ſleep: And as I ſlept I dreamed a dream: I dreamed, and behold, *I ſaw a man † cloathed with rags, ſtanding in a certain place, with his face from his own houſe, a book in his hand, and a great burthen upon his back.* I looked and ſaw him open the book, and read therein, and as he read he wept and trembled, and not being able longer to contain, he broke out with a lamentable cry, ſaying, ‡ *What ſhall I do?*

* *The goal.*

† Iſ. lxiv. 6. Lu. xiv. 13. Pſ. xxxviii 4 Heb. ii. 2. Acts xvi.

‡ *His Outcry.*

In this plight therefore he went home, and refrained himſelf as long as he could, that his wife and children ſhould not perceive his diſtreſs, but he could not be ſilent long, becauſe that his trouble increaſed; wherefore at length he broke his mind to his wife and children; and thus he began to talk to them: *O my dear wife,* ſaid he, *and you the children of my bowels, I your dear friend am in myſelf undone, by reaſon of a burthen that lieth hard upon me: Moreover, I am certainly informed, that this our* ‖ *city will be burn'd with fire from heaven, in which fearful overthrow, both myſelf, with thee, my wife, and you, my ſweet babes, ſhall miſerably come to ruin, except (the which* § *yet, I ſee not) ſome way of eſcape may be found whereby we may be ſaved.* At this his relations were ſore amazed; not for that they believed that what he had ſaid to them was true, but becauſe they thought ſome phrenzy diſtemper had got into his head; therefore it drawing towards night, and they hoping that ſleep might ſettle his brains, with all haſte they got him to bed: But the night was as troubleſome to him as the day; wherefore, inſtead of ſleeping, he ſpent it in ſighs and tears. So when the morning was come, they would know how he did; he told them

‖ *This world.*

§ *He knows no way of eſcape as yet.*

them *worſe* and *worſe*; he alſo ſet to talking to them again, but they began to be hardened. * They alſo thought to drive away his diſtemper by harſh and ſurly carriages to him: Sometimes they would deride, ſometimes they would chide, and ſometimes they would quite neglect him. Wherefore he began to retire himſelf to his chamber, to pray for and pity them; and alſo to condole his own miſery: He would alſo walk ſolitary in the fields, ſometimes reading and ſometimes praying; and thus for ſome days he ſpent his time.

* *Carnal phyſick for a ſick ſoul.*

Now I ſaw, upon a time, when he was walking in the fields, that he was (as he was wont) reading in his book; and greatly diſtreſſed in his mind; and as he read, he burſt out as he had done before, crying, † *What ſhall I do to be ſaved?*

† Acts xvi. 30, 31. I ſaw alſo that he looked this way and that way, as if he would run; yet he ſtood ſtill, becauſe (as I perceived) he could not tell *which* way to go. I looked then, and *ſaw* a man named *Evangeliſt* coming to him, and aſked, *Wherefore doſt thou cry?*

He anſwer'd, *Sir, I perceive by the book in my hand that I am condemned to die, and after that to come to judgment,* † Heb ix 27. and I find that I am not willing † to do the *firſt*, nor ‡ Job xxvi. 21, 23. ‡ able to do the *ſecond.*

Then ſaid *Evangeliſt*, Why not willing to die, ſince this life is attended with ſo many evils? The man anſwer'd, *Becauſe I fear that this burthen that is on my back will ſink me lower than the grave; and I ſhall fall into* || Tophet. *And, Sir, if I am not fit to go to* priſon, *I am not fit to go to* judgment, *and from thence to* execution; *and the thought of theſe things make me cry.*

Exod. xxii 14. || Iſa. xxx. 33.

Then ſaid *Evangeliſt*, If this be thy condition, why ſtandeſt thou ſtill? He anſwered, Becauſe I know not whither to go. Then he gave him a *parchment-roll*, and there was written within, § *Flee from the wrath to come.*

§ *Conviction of the neceſſity of flying.*

The man therefore read it, and looking upon *Evangeliſt* very earneſtly, ſaid, *Whither muſt I fly?* Then ſaid *Evangeliſt*, pointing with his finger over a very wide field, *Do you ſee yonder* wicket-gate? The man ſaid, No. Then ſaid the other, *Do you ſee yonder ſhining light?* He ſaid, *I think I do.* Then ſaid *Evangeliſt*, *Keep that light in your eye, and go up directly thereto, † ſo ſhalt thou ſee the gate; at which when thou knockeſt, it ſhall be told unto thee what thou ſhalt do.* So I ſaw in my dream that the man began to run: Now he had not run far from his own door, but his wife and children perceiving it, began to cry after him to return; † but the man put his fingers in his ears, and ran on crying, *Life, Life, Eternal Life*: So he looked

Matt. vii. 7. Pſ. cxix. 105. 2 Pet. i. 19.

* *Chriſt, and the way cannot be found without the word.*

† Luk. xiv. 26. Gen. xix. 17.

looked not behind him, * but fled towards the middle of the plain.

Chriſtian no ſooner leaves this world, but meets,
Evangeliſt, who lovingly him greets
With tidings of another; And doth ſhow
Him how to mount to *that* from *this* below.

The neighbours alſo came out to † ſee him run, and as he run, ſome mocked, others threatened, and ſome cried after him to return; and among thoſe that did ſo, there were two that were reſolved to fetch him back by force. ‡ The name of the one was Obſtinate, and the name of the other Pliable. Now by this time the man was got a good diſtance from them; but however, they were reſolved to purſue him, which they did, and in a little time they overtook him. Then ſaid the man, neighbours, *Wherefore are ye come?* They ſaid, To perſuade you to go back with us; but he ſaid, *That can by no means be: You dwell,* ſaid he, *in the city of Deſtruction, (the place alſo where I was born) I ſee it to be ſo: And dying there, ſooner or later, you will ſink lower than the grave into a place that burns with fire and brimſtone: Be content, good neighbours, and go along with me*

* *They that fly from the wrath to come are a gazing-ſtock to the world*

† Jer xx. 10.

‡ Obſtinate *and* Pliable *follow him.*

‖ What, ſaid Obſtinate, and leave our friends and our comforts behind us!

§ Yes, ſaid Chriſtian, (for that was his name) becauſe that *All which you ſhall forſake,* is not * worthy to be compared with a little of that, that I am ſeeking to enjoy; and if you will go along with me, and hold it, you ſhall fare as myſelf, for there *I go is* † enough and to ſpare; come away and prove my words.

‖ Obſtin.

§ Chriſt.

* 2 Cor.

† Lu. xv. 27

Obſt. What are the things you ſeek, ſince you leave all the world to find them?

Chr. I ſeek an ‡ inheritance incorruptible, undefiled, and that fadeth not away; and it is laid up in heaven, § and ſafe, there to be beſtowed, at the time appointed, on them that diligently ſeek it. Read it ſo, if you will, in my book.

‡ 1 Pet. 14.

§ Heb. xi.

Obſt. Tuſh, ſaid Obſtinate, away with your book; Will you go back with us or no?

Chr. No, not I, becauſe I have laid mine hand to the ‖ plough.

‖ Luke ix. 26.

Obſt. Come then, neighbour Pliable, let us turn back again and go home without him: There is a company of theſe crazy-headed coxcombs, that when they take a fancy by the end, are wiſer in their own eyes than ſeven men that can render a reaſon.

Pli. Then ſaid Pliable, Don't revile; if what the good Chriſtian ſays is true, the things he looks after are better than ours; my heart inclines to go with my neighbour.

Obſt. What! more fools ſtill? Be ruled by me, go back; who knows

whither ſuch a brain-ſick fellow will lead you? Go back, go back, and be wiſe.

Chr. Nay, But do thou * come with thy neigbour Pliable; there are ſuch things to be had which I ſpoke of, and many more glories beſides; if you believe not me, read here in this book, and for the truth of what is expreſs'd therein, behold all is confirmed by the † blood of him that made it.

* *Chriſtian and Obſtinate pull for Pliable's ſoul*

† Heb. ix. 17, 18, 19, 20, 21,

Pliable *contented to go with* Chriſtian.

Pli. Well, neighbour Obſtinate, (ſaid Pliable) I begin to come to a point, I intend to go along with this good man, and to caſt in my lot with him; but, my good companion, Do you know the way to this deſired place?

Chr. I am directed by a man whoſe name is Evangeliſt, to ſpeed to a little gate that is before us, where we ſhall receive inſtructions about the way.

Pli. *Come then, good neighbour, let us be going.* Then they went both together.

Obſtinate *goes railing back.*

Obſt. And I will go back to my place, ſaid Obſtinate; I will be no companion of ſuch miſ-led, fantaſtical fellows.

‡ *Talk between* Chriſtian *and* Pliable

Now I ſaw in my dream that when Obſtinate was going back, Chriſtian and Pliable went ‡ talking over the plain; and thus they began their diſcourſe.

Chr. Come, neighbour Pliable, how do you do; I am glad you are perſuaded to go along with me? Had even Obſtinate himſelf but felt what I have felt of the powers and terrors of what is yet unſeen, he would not thus lightly have given us the back.

Pli. *Come, neighbour* Chriſtian, *ſince there are none but us two here, tell me now farther what the things are, and how to be enjoyed whither we are going.*

Chr. I can ‖ better conceive of them with my mind, than ſpeak of them with my tongue: But yet ſince you are deſirous to know, I will read of them in my book.

‖ *God's things* unſpeakable.

Pli. *And do you think that the words of your book are certainly true?*

Chr. Yes verily, for it was made by him that § cannot lie.

§ Tit. i. 2.

Pli. *Well* ſaid, *What things are they?*

Chr. There is an endleſs kingdom to be inhabited, and everlaſting life to be given us, that we may inhabit the kingdom for ever.

Iſ. xlv. 27. Jo. x. 17, 27, 29.

Pli. *Well ſaid, and what elſe?*

Chr. There are crowns of glory to be given us; * and garments that will make us ſhine like the ſun in the firmament of heaven.

* 2 Tim. iv. 8. Rev. xxii. 4. Matt. xiii.

Pli *This is very pleaſant, and what elſe?*

Chr. There ſhall be no more crying † nor ſorrow; for he that is owner of the place will wipe away all tears from our eyes.

† Iſ. l. 58. Rev. vii. 16, 17, ch. xxi. 4.

Pli.

Pli. *And what company ſhall we have there?*

Chr. There we ſhall be with Seraphims * and Cherubims, creatures that will dazzle your eyes to look on them. There alſo you ſhall meet with thouſands and ten thouſands, that have gone before us to that place; none of them are hurtful, but loving and holy; every one walking in the ſight of God, and ſtanding in the preſence with acceptance for ever: In a word, there we ſhall ſee the † elders with their golden crowns: There we ſhall ſee ‡ holy virgins with their golden harps. There we ſhall ſee ‖ men that by the word are cut to pieces, burnt in flames, eaten of beaſts, drowned in the ſeas, for the love that they bare to the lord of the place; all well and cloathed with § immortality, as with a garment.

* Iſ. vi. 2. 1 Theſ. iv. 16. 17. Rev. v. 11.

† Rev. iv 5.

‡ Ch xiv. 1, to 5.

‖ John xii. 25.

§ 2 Cor. v. 2, 3, 5.

Pli. *The hearing of this is enough to raviſh one's heart; but are theſe things to be enjoyed? How ſhall we get to be ſharers thereof?*

Chr. The lord, the governor of the country, hath recorded, That * in this book, the ſubſtance of which, if we be truly willing to have it, he will beſtow them upon us freely.

* Iſa. lv. 12. Jo. vii. 37. ch. vi. 37. Rev xxi. 6. ch. xxii 17.

Pli. *Well, my good companion, glad am I to hear theſe things: Come on, and let us mend our pace.*

C. I cannot go ſo faſt as I would by reaſon of this burthen that is on my back.

† *The ſlough of Deſpond.*

Now I ſaw in my dream, that juſt as they had ended this talk, they drew nigh to a very † miry ſlough that was *in the* midſt of the plain, and they being heedleſs did both ſuddenly fall into the bog. The name of the ſlough was Deſpond, Here therefore they wallow'd for a time being greatly bedaub'd with dirt; and Chriſtian, becauſe of the burthen that was on his back, began to ſink in the mire.

Pli. Then ſaid Pliable, Ah! Neighbour Chriſtian, Where are you now?

Chr. Truly, ſaid Chriſtian, I do not know.

Pli. At this Pliable began to be offended, and angrily ſaid to his fellow, Is this the happineſs you have told me of all this while? If we have ſuch ill ſpeed at our firſt ſetting out, what may we expect 'twixt this and our journey's end? ‡ Nay, if I get out again with my life, you ſhall poſſeſs the brave country alone for me. And with that he gave a deſperate ſtruggle or two, and got out of the mire, on that ſide of the ſlough which was next to his own houſe; ſo away he went, and Chriſtian ſaw him no more.

‡ *It is not enough to be* Pliable.

Wherefore Chriſtian was left to tumble in the ſlough of Deſpond alone; but ſtill he endeavour'd to ſtruggle to get to that ſide of the ſlough that was fartheſt ‖ from his own houſe, and the next to the wicket-gate; the which he did, but could not get out becauſe of the burthen that was upon his back: But

‖ Chriſtian *in trouble ſeeks*

ſtill to get further from his own houſe.

I beheld in my dream, that a man came to him, whoſe name was Help, and aſked him, What he did there?

Chr. Sir, ſaid Chriſtian, I was bid to go this way by a man called Evangeliſt, who directed alſo to yonder gate, that I might eſcape the *Wrath to come* And as I was going thither, I fell in here.

Help. But did you look for the ſtep?

The promiſes.

Ch. Fear followed me ſo hard, that I fled the next way, and fell in.

* Help *lifts him out.* Pſ. xl 4.

Help. Then, ſaid he, * give me thy hand; ſo he gave him his hand and drew him out, and ſet him upon ſound ground, and bid him go his way.

Then I ſtepped to him that plucked him out, and ſaid, Sir, Wherefore ſince over this place is the way from the city of Deſtruction to yonder gate, is it that this plat is not mended that poor travellers might go thither with more ſecurity? And he ſaid unto me, This miry ſlough is ſuch a place as cannot be mended: It is the deſcent whither the ſcum and filth that attends conviction † for ſin, doth continually run, and therefore it was called Slough of Deſpond; for ſtill as the ſinner is awakened about his loſt condition, there ariſeth in his ſoul many fears and doubts, and diſcouraging apprehenſions, which all of them get together and ſettle in this place: And this is the reaſon of the badneſs of the ground.

† *What makes the ſlough of* Deſpond.

It is not the ‡ pleaſure of the king that this place ſhould remain ſo bad; his labourers alſo have, by the directions of his majeſty's ſurveyors, been for above theſe ſixteen hundred years employ'd about this ſpot of ground, if perhaps it might have been mended: Yea, and to my knowledge, ſaid he, there have been ſwallowed up at leaſt twenty thouſand cart-loads, yea, millions of wholeſome inſtructions, that have at all ſeaſons been brought from all places of the king's dominions (and they that can tell, ſay, They are the beſt materials to make good ground of the place) if ſo it might have been mended; but it is the Slough of Deſpond ſtill; and ſo will be, when they have done what they can.

‡ Iſ. xxxv. 3. 4.

The promiſes of forgiveneſs and acceptance to life by faith in Chriſt. 1 Sam. 23.

True, there are by the direction of the law-giver, certain good and ſubſtantial ſteps, placed even through the very midſt of this Slough, but at ſuch a time as this, this place doth much ſpew out its filth, as it doth againſt change of weather, ſo that theſe ſteps are hardly ſeen, or if they be, men thro' the dizzineſs of their head, ſtep beſides; and then they are mired to the purpoſe, notwithſtanding the ſteps be there; but the ground is good when they have got in at the gate.

Pliable *is got home and is viſited by*

Now I ſaw in my dream, that by this time Pliable was got home to his houſe. So his neighbours came to viſit him; and ſome of them called him wiſe man for coming back,

back, and ſome called him fool for hazarding himſelf with Chriſtian; others again did mock at his cowardlineſs; ſaying, Surely ſince you began to venture, I would not have been ſo baſe to have given out for a few difficulties: So Pliable ſat ſneaking among them, but at laſt he got more confidence, and then they all turned their tales, and began to deride poor Chriſtian behind his back. And thus much concerning Pliable. *his neighbours His entertainment by them at his return.*

Now a Chriſtian was walking ſolitarily by himſelf, he 'ſpied one afar off, croſſing over the field to meet him, and their hap was to meet, juſt as they were croſſing the way of each other. The gentleman's name that met him was Mr. Worldly-Wiſeman, he dwelt in the town of Carnal Policy, a very great town, and alſo hard by from whence Chriſtian came: This man then meeting with Chriſtian, and having ſome knowledge of him (for Chriſtian's ſetting forth from the city of Deſtruction was much noiſed abroad, not only in the town where he dwelt, but alſo it began to be the town-talk in ſome other places) maſter Worldly-Wiſeman therefore having ſome gueſs of him, by beholding his laborious going, by obſerving his ſighs and groans, and the like; began thus to enter into ſome talk with Chriſtian. Worldly-Wiſeman *meets with* Chriſtian.

World. How now, good-fellow, whither away after this burthened manner?

Chr. A burthened manner indeed, as ever I think, poor creature had. And whereas you aſk me, Whither away? I tell you, ſir, I am going to yonder wicket-gate, before me; for there, as I am informed, I ſhall be put into a way to be rid of my heavy burthen. *Talk between Mr.* Worldly-Wiſeman *and* Chriſtian.

World. Haſt thou a wife and children.

Chr. Yea, but I am ſo laden with this burthen, that I cannot take that pleaſure in them as formerly: Methinks I am as if I had not.

World. Wilt thou hearken to me if I give thee counſel?

Chr. If it be good, I will; for I ſtand in need of good counſel.

World. * I would adviſe thee then that thou with all ſpeed get rid of thy burthen; for thou wilt never be ſettled in thy mind till then: Nor can thou enjoy the benefit of thoſe bleſſings God beſtows upon thee till then. * Worldly-Wiſeman's *counſel to* Chriſtian.

Chr. This is that which I ſeek for, even to be rid of this heavy burthen; but get it off myſelf I cannot: Nor is there any man in our country that can take it off my ſhoulders, therefore am I going this way, as I told you, that I may be rid of my burthen.

World. *Who bid you go this way to be rid of your burthen?*

Chr. A man that appeared to me to be a very great and honourable perſon, his name, as I remember, is Evangeliſt.

World. † Beſhrew him for his counſel, There is not a more dangerous and troubleſome way in the world, than is that unto which he hath directed thee, and that † *Mr.* Worldly-Wiſeman

thou

condemns Evangeliſt *'s counſel.*

thou ſhalt find if thou wilt be ruled by his counſel. Thou haſt met with ſomething (as I perceive) already; for I ſee the dirt of the Slough of Deſpond is upon thee, but that Slough is but the beginning of the ſorrows that do attend thoſe that go on in that way. Hear me, I am older than thou: Thou art like to meet with in the way which thou goeſt, weariſomeneſs, painfulneſs, hunger, perils, nakedneſs, ſwords, lions, dragons, darkneſs, and in a word, death, and what not! Theſe things are certainly true, having been confirmed by many teſtimonies. And why ſhould a man ſo careleſly caſt away himſelf, by giving heed to a ſtranger?

Chr. Why, Sir, this burthen upon my back is more terrible to me than all theſe things which you have mentioned. * Nay, methinks I care not what I meet with in my way, if ſo be I can alſo meet with deliverance from my burthen.

* *The frame of the heart of a young* Chriſtian.

World. *How cam'ſt thou by the burthen at firſt?*

Chr. By reading this book in my hand.

Worldly-Wiſeman *does not like that men ſhould be ſerious in reading the* bible.

World. I thought ſo; and it has happened unto thee as to other weak men; who, meddling with things too high for them, do ſuddenly fall into thy diſtraction; which diſtraction doth not only unman men (as thine I perceive hath undone thee) but they run them upon deſperate ventures, to obtain they know not what.

Chr. *I know what I would obtain; it is eaſe for my heavy burthen.*

World. But why wilt thou ſeek for eaſe this way, ſeeing ſo many dangers attend it, eſpecially, ſince (hadſt thou but patience to hear me) I could direct thee to the obtaining what thou deſireſt, without the dangers that thou in this way wilt run thyſelf into; yea, and the remedy is at hand. Beſides, I will add, that inſtead of thoſe dangers, thou ſhalt meet with ſafety, friendſhip, and content.

Chr. *Sir, pray open this ſecret to me.*

Whether Mr. Worldly *prefers* Morality *before the* Strait-gate.

World. Why, in yonder village (the village is named Morality) there dwells a gentleman whoſe name is Legality, a very judicious man (*and a man of a very good name*) that has ſkill to help men off with ſuch burthens as thine are, from their ſhoulders; yea, to my knowledge he hath done a great deal of good this way. And beſides he hath ſkill to cure thoſe that are ſomewhat craz'd in their wits with their burthen: To him, as I ſaid, thou may'ſt go, and be help'd preſently. His houſe is not a mile from this place, and if he ſhould not be at home himſelf, he hath a pretty young man to his ſon, whoſe name is Civility, that can do it (to ſpeak on) as well as the old gentleman himſelf: There, I ſay, thou may'ſt be eaſed of thy burthen, and if thou art not minded to go back to thy former habitation, as indeed I would not wiſh thee; thou may'ſt ſend for thy wife and children to thee to this village, where there are houſes now ſtand empty, one of which thou may'ſt have at a reaſon-

able

able rate: Proviſion is there alſo cheap and good, and that which will make thy life the more happy is, to be ſure there thou ſhalt live by honeſt neighbours in credit and good faſhion.

* Now was Chriſtian ſomething at a ſtand; but preſently concluded if this was true which this gentleman hath ſaid, my wiſeſt courſe is to take his advice; and with that he thus further ſpake.

* Chriſtian *ſnared by Mr.* Worldly-Wiſeman's *words.*

Chr. Sir, Which is my beſt way to the honeſt man's houſe.

† Mount Sinai.

World. Do you ſee † yonder high hill?

Chr. Yes, very well.

World. By that hill you muſt go, and the firſt houſe you come at is his.

So Chriſtian turned out of his way, to go to Mr. Legality's houſe for help: But behold when he was got now hard by the hill, it ſeemed ſo high, and alſo that ſide of it that was next the way-ſide, did hang ſo much over, that Chriſtian was ‡ afraid to venture further leſt the hill ſhould fall on his head; wherefore there he ſtood ſtill, and knew not what to do. Alſo his burthen now ſeemed heavier to him than while he was on his way. There came alſo ‖ flaſhes of fire out of the hill, that made Chriſtian afraid that he ſhould be burned: Here therefore he ſweat and did quake for fear. And now he began to be ſorry that he had taken Mr. Worldly-Wiſeman's counſel; and with that he ſaw Evangeliſt coming to meet him; at the ſight alſo of whom he began to *bluſh for* ſhame. So Evangeliſt drew nearer and nearer, and coming up to him, he looked upon him with a ſevere and dreadful countenance, and thus began to reaſon with Chriſtian.

Chriſtian *afraid that mount* Sinai *will fall on his head.* Ex. xix. 9.

‡ Ver. 16. Heb. xii. 12.

‖ Evangeliſt *findeth* Chriſtian *under mount* Sinai, *and looketh ſeverely upon him*

§ Evangeliſt *reaſons afreſh with* Chriſtian.

Evan. § What doſt thou here, Chriſtian, ſaid he? At which words Chriſtian knew not what to anſwer; wherefore at preſent he ſtood ſpeechleſs before him. Then ſaid Evangeliſt further, Art thou not the man that I found crying without the walls of the city of Deſtruction?

Chr. Yes, dear Sir, I am the man.

Evan. Did not I direct thee to the way to the little wicket-gate?

Chr. Yes, dear Sir, ſaid Chriſtian.

Evan. How is it then, that thou art ſo quickly turned aſide? For thou art now out of thy way.

Chr. I met with a gentleman ſo ſoon as I had got over the Slough of Deſpond, who perſuaded me, that I might in the village before me, find a man that would take off my burden.

Evan. What was he?

Chr. He looked like a gentleman, and talked much to me, and got me at laſt to yield; ſo I came hither: But when I beheld this hill,

and

and how it hangs over the way, I ſuddenly made a ſtand, leſt it ſhould fall on my head.

Evan. What ſaid the gentleman to you?

Chr. Why, he aſked me, Whither I was going; and I told him. He aſked me, If I had a family; and I told him: But ſaid I, I am ſo loaded with the burthen that is on my back, that I cannot take pleaſure in them as formerly.

When Chriſtians unto carnal men give ear,
Out of their way they go, and pay for't dear;
For maſter Worldly-Wiſeman can but ſhow
A ſaint the way to bondage and to woe.

Evan. And what ſaid he then?

Ch. He bid me with ſpeed get rid of my burthen; and I told him, It was eaſe that I ſought; And, ſaid I, I am therefore going to yonder gate to receive further directions how I might get to the place of deliverance. So he ſaid that he would ſhew me a better way, and ſhort, not ſo attended with difficulties, as the way, Sir, you ſee me in; which way, ſaid he, will direct you to a gentleman's houſe that has ſkill to take off theſe burdens: So I believed him and turned out of that way into this, if happily I might be ſoon eaſed of my burthen. But when I came to this place, and beheld things as they are, I ſtopped for fear (as I ſaid) of the danger: But now know not what to ſay.

Evan. Then (ſaid Evangeliſt) ſtand ſtill a little, that I may ſhew thee the words of God. So he ſtood trembling. Then (ſaid Evangeliſt) * *See that ye refuſe not him that ſpeaketh; for if they eſcaped not who refuſed him that ſpake on earth, † much more ſhall not we eſcape, if we turn away from him that ſpeaketh from heaven.* He ſaid moreover, ‡ *Now the juſt ſhall live by faith, but if any man draws back, my ſoul ſhall have no pleaſure in him.* He alſo did thus apply them, *Thou art the man that art running into this miſery; thou haſt begun to reject the counſel of the moſt High, and to draw back thy foot from the way of peace, even almoſt to the hazarding of thy perdition.*

* Heb. xii. 3, 5.

† Evangeliſt *convinces* Chriſtian *of his error.*

‡ Ch. x 38.

Then Chriſtian fell down at his feet as dead, crying, *Woe is me, for I am undone!* At the ſight of which Evangeliſt caught him by the right hand, ſaying, *All manner of ſins and blaſphemies ſhall be forgiven unto men, be not faithleſs, but believing.* Then did Chriſtian again a little revive, and ſtood up trembling, as at the firſt, before Evangeliſt.

Then Evangeliſt proceeded, ſaying, Give more earneſt heed to the things that I ſhall tell thee of. I will now tell thee who it was that deluded thee, and who it was alſo to whom he ſent thee. The man that met thee was one Worldly-Wiſeman, and rightly is he ſo called, partly, becauſe he favoureth only the doctrine of this world; (therefore he always goes to the town of Morality to church) and partly, * becauſe he loveth that doctrine beſt; for it ſaveth him beſt from the croſs; and becauſe he is of this carnal

Mr. Worldly-Wiſeman *deſcribed by* Evangeliſt.

* Col. vi. 12.

carnal temper, therefore he ſeeketh to prevent thy ways, though right. * Now there are three things in this man's counſel that thou muſt utterly abhor.

1. His turning thee out of the way.
2. His labouring to render the croſs odious to thee.
3. And the ſetting thy feet that way that leadeth unto the adminiſtration of death.

* Evangeliſt *diſcovers the deceit of Mr.* Worldly-Wiſeman.

Firſt, Thou muſt alſo abhor his turning thee out of the way; yea, and thine own conſenting thereto; becauſe this is to reject the counſel of God, for the ſake of the counſel of a Worldly-Wiſeman. The Lord ſays, † *Strive to enter in at the ſtrait gate*, the gate to which I ſend thee, ‡ *For ſtrait is the gate that leadeth unto life, and few there be that find it:* From this little wicket-gate, and from the way thereof, hath this wicked man turned thee, to the bringing of thee almoſt to deſtruction: Hate, therefore, his turning thee out of the way, and abhor thyſelf for hearkening to him.

† Luke xii. 14. ‡ Mark xiii. 14.

2dly Thou muſt abhor his labouring to render the croſs odious unto thee; for thou art to ‖ prefer it before the pleaſures in Egypt: Beſides, the king of glory hath told thee, § *That he that will ſave his life ſhall loſe it: And he that comes after him and hates not his father, and mother, and wife, and children, and brethren, and ſiſter, and his own life too, cannot be his diſciple.* I ſay therefore, for a man to labour to perſuade thee, that that ſhall be thy death, without which the truth has ſaid thou canſt not have eternal life; that doctrine thou muſt abhor.

‖ Heb xi. 25, 26. § Mark viii. 34. John iii. 1, 25. Matt x. 39. Luke xi. 16.

3dly, Thou muſt hate his ſetting of thy feet in the way that leadeth to the miniſtration of death. And for this thou muſt conſider to whom he ſent thee, and alſo how unable that perſon was to deliver thee from thy burthen.

He to whom you were ſent for eaſe, being by name Legality, is the ſon of the * bond-woman, which now is, and is in bondage with her children, and is in a myſtery, this mount † Sinai which thou haſt feared will fall on thy head. Now, if ſhe with her children are in bondage, how canſt thou expect by them to be made free? This Legality, therefore, is not able to ſet thee free from thy burthen. No man was as yet ever rid of his burthen by him, no, nor is ever like to be: Ye cannot be juſtified by the works of the law; for by the deeds of the law no man living can be rid of his burthen: Therefore Mr. Worldly-Wiſeman is an alien; and Mr Legality is a cheat: And for his ſon Civility, notwithſtanding his ſimpering looks, he is but a hypocrite, and cannot help thee. Believe me, there's nothing in all this noiſe that thou haſt heard of theſe ſottiſh men, but a deſign to beguile thee of thy ſalvation, by turning thee from the way in which I had ſet thee. After this, Evangeliſt called aloud to

* *The bond-woman.* † Gal iv. ver. 21, to 27.

the heavens for confirmation of what he had ſaid: and with that there came words and fire out of the mountain under which poor Chriſtian ſtood, that made the hair of his fleſh ſtand up: The words were thus pronounced, *As many as are of the works of the law, are under the curſe: For it is written, Curſed is every one that continueth not in all things which are written in the book of the law to do them.*

Gal. iii. 10.

Now Chriſtian looked for nothing but death, and began to cry out lamentably; even curſing the day in which he met with Mr. Worldly-Wiſeman; ſtill calling himſelf a thouſand fools for hearkening to his counſel: He was alſo greatly aſhamed to think that this gentleman's arguments, flowing only from the fleſh, ſhould have the prevalency with him, ſo as to cauſe him to forſake the right way. This done, he applied himſelf again to Evangeliſt in words and ſenſe as follows.

Chr. Sir, * What think you? Is there hope? May I now go back, and go up to the wicket-gate? Shall I not be abandoned for this, and ſent back from thence aſhamed? I am ſorry I have hearkened to this man's counſel, but may my ſins be forgiven me?

* Chriſtian *enquires if he may yet be happy.*

Evan. Then ſaid Evangeliſt to him, Thy ſin is very great, for by it thou haſt committed two evils, thou haſt forſaken the way that is good, to tread in forbidden paths: † Yet will the man at the gate receive thee, for he has *good Will* for men; only, ſaid he, take heed that you turn not aſide again, leſt thou ‡ *periſh from the way, when his wrath is kindled but a little.* Then did Chriſtian addreſs himſelf to go back, and Evangeliſt, after he had kiſs'd him, gave him one ſmile, and bid him *God-ſpeed:* So he went on with haſte, neither ſpake he to any man by the way; nor if any aſked him, would he vouchſafe them an anſwer. He went like one that was all the while treading on forbidden ground, and could by no means think himſelf ſafe, till again he had got into the way which he left to follow Mr. Worldly-Wiſeman's counſel: So in proceſs of time Chriſtian got up to the gate

† Evangeliſt *comforts him.*

‡ Pſal. ii. laſt verſe.

He that will enter in, muſt firſt without
Stand knocking at the gate, nor need he doubt
That is a knocker, but to enter in:
For God can love him, and forgive his ſin.

Now over the gate there was written ‖ *Knock and it ſhall be opened unto you.* He knocked therefore more than once or twice, ſaying:

‖ Matt. vii. 8.

May I now enter here, will he within,
Open to ſorry me, though I have been
An undeſerving rebel? Then ſhall I
Not fail to ſing his laſting praiſe on high.

At laſt there came a grave Perſon to the gate named Good-will, who aſked, *Who was there, whence he came, and what he wanted?*

Chr.

1/2 Christian enters the Wicket Gate.

Chr. Here is a poor burthened ſinner. I come from the city of Deſtruction, but am going to mount Zion, that I may be deliver'd *from the Wrath to come*; I would, therefore, Sir, ſince I am informed that by this gate is the way thither, know if you are willing to let me in.

The gate will be opened to broken-hearted ſinners.

Good. I am willing with all my heart, ſaid he, and with that he opened the gate.

So when Chriſtian was ſtepping in, the other gave him a pull. Then ſaid Chriſtian, What means that? The others told him: A little diſtance from this gate, there is erected a ſtrong caſtle, of which * Belzebub is the captain; from whence, both he and them that are with him, ſhoot arrows at thoſe that come up to this gate; if haply they may die before they can inter in. Then ſaid Chriſtian, † I rejoice and tremble So when he was got in, the man of the gate aſked him, who directed him thither.

* *Satan envies thoſe that enter the ſtrait gate.*

† Chriſtian *enters the gate with joy and trembling.*

Chr. Evangeliſt ‡ bid me come hither and knock (as I did) and he ſaid, that you, Sir, would tell me what I muſt do.

‡ *Talk between* Good-will *and* Chriſtian.

Good-will. An open door is before thee, and no man can ſhut it.

Chr. Now I begin to reap the benefits of my hazards.

Good-will. But how is it that you come alone?

Chr. Becauſe none of my neighbours ſaw their danger as I ſaw mine.

Good-will. Did any of them know of your coming.

Chr. Yes, my wife and children ſaw me at the firſt, and called after me to turn again: Alſo ſome of my neighbours ſtood crying and calling after me to return; but I put my fingers in my ears, and ſo came on my way.

Good-will. But did none of them follow you, to perſuade you to go back?

Chr. Yes, both Obſtinate and Pliable: But when they ſaw they could not prevail, Obſtinate went railing back; but Pliable came with me a little way.

Good-will. But why did he not come throughout?

Chr. We indeed came both together until we came at the Slough of Deſpond, into the which we alſo ſuddenly fell. And then was my neighbour Pliable diſcouraged, and would not venture farther. ‖ Wherefore going out again, on that ſide next to his own houſe, he told me that I ſhould poſſeſs the brave country alone for him: So he went his way, and I came mine, He after Obſtinate, and I to the gate.

‖ *A man may have company when he ſets out to heaven, and yet go thither alone.*

Good-will. Then ſaid Good-will, Alas, poor man! Is the cœleſtial glory of ſo ſmall eſteem with him,

that he counteth it not worth the running the hazard of a few difficulties to obtain it!

Chr. Truly, ſaid Chriſtian, I have ſaid the truth of Pliable, and if I ſhould alſo ſay all the truth of myſelf, it will appear there is * no difference betwixt him and myſelf. 'Tis true, he went back to his own houſe, but I alſo turned aſide to go in the way of death, being perſuaded thereto by carnal arguments of one Mr. Worldly-Wiſeman.

* Chriſtian *accuſes himſelf before the man at the gate.*

Good-will. Oh! did he 'light upon you? What, he would have had you ſought for eaſe at the hands of Mr. Legality? They are both of them very cheats; but did you take his counſel?

Chr. Yes, as far as I durſt; I went to find out Mr. Legality, until that I thought that the mountain that ſtands by his houſe would have fallen upon my head, wherefore there I was forced to ſtop.

Good-will. That mountain has been the death of many, and will be the death of many more: 'Tis well you eſcaped being daſhed to pieces by it.

Chr. Why truly, I do not know what had become of me there, had not Evangeliſt happily met me again as I was muſing in the *midſt* of my dumps: But 'twas God's mercy that he came to me again, for elſe I had never come hither. But now I am come, ſuch a one as I am, more fit indeed for death by that mountain, than thus to ſtand talking with my lord: But O! what a favour is this to me, that yet I am admitted entrance here!

Good-will. † We make no objections againſt any, notwithſtanding all that they have done before they come hither. ‡ They in no wiſe are caſt *out*; and therefore, good Chriſtian, come a little way with me, and I will teach thee about the way thou muſt go. || Look before thee; Doſt thou ſee this narrow way? *THAT* is the way thou muſt go. It was caſt up by the patriarchs, prophets, Chriſt, and his apoſtles, and it is as ſtrait as a Rule can make it. This is the way thou muſt go.

† Chriſtian *comforted again.*

‡ John vi. 27.

|| Chriſtian *directed yet on his way.*

Chr. But ſaid Chriſtian, Is there no turnings or windings, by which a ſtranger may loſe his way?

Chriſtian *afraid of loſing his way.*

Good-will. Yes there are many ways *BUTT* down upon this; and they crooked and wide: But thus thou muſt diſtinguiſh the right from the wrong, the right only being § *ſtrait and narrow.*

§ Matt vii. 14.

* Chriſtian *weary of his burthen.*

Then I ſaw in my Dream, * That Chriſtian aſked him further, If he could not help him off with the burthen that was upon his back? For as yet he had not got rid thereof, nor could he by any means get it off without help.

He told him, as to his burthen, be content to bear it until thou comeſt

comeſt to the * Place of Deliverance; for there it will fall from thy back of itſelf.

Then Chriſtian began to gird up his loins, and to addreſs himſelf to his journey. So the other told him, That by that he was gone ſome diſtance from the gate, he would come at the houſe of the Interpreter, at whoſe door he ſhould knock, and he would ſhew him excellent things. Then Chriſtian took his leave of his friend, and he began to bid him God-ſpeed.

* *There is no deliverance from the guilt and burthen of ſin, but by the death and blood of Chriſt.*

Then he went on till he came at the houſe of † the Interpreter, where he knocked over and over; at laſt one came to the door and aſked, *Who was there?*

† Chriſtian *comes to the houſe of the* Interpreter.

Chr. Sir, here is a traveller, who was bid by an acquaintance of the good old man of the houſe, to call here for my profit; I would therefore ſpeak with the maſter of the houſe; ſo he called for the maſter of the houſe; who after a little time came to Chriſtian, and aſked him, What he would have?

Chr. Sir, ſaid Chriſtian, I am a man that am come from the City of Deſtruction, and am going unto mount Zion, and I was told by the man that ſtands by the gate, at the head of this way, that if I called here, you would ſhew me excellent things, ſuch as would be a help to me on my journey.

Inter. Then ſaid the Interpreter, ‡ Come in, I will ſhew thee that which will be profitable to thee. So he commanded his man ‖ to light a candle, and bid Chriſtian follow him, and ſo had him into a private room, and bid his man open the door, the which when he had done, Chriſtian ſaw the picture of a very grave perſon hang up againſt the wall, and this was the faſhion of it. § It had its eyes lifted up to heaven; The beſt of books in its hand; the law of truth was written upon its lips; the world was behind its back; it ſtood as if it pleaded with man, and a crown of gold did hang over its head.

‡ *He is entertained.*

‖ *Illumination.* Chriſtian *ſees a brave picture.*

§ *The faſhion of this picture.*

Chr. Then ſaid Chriſtian, What means this?

Interp. The man whoſe picture this is, is one of a thouſand, he can beget children, travail in birth with children, and nurſe them himſelf when they are born. And whereas thou ſeeſt him with his * eyes lifted up to heaven, the beſt of books in his hand, and, the law of truth writ on his lips; it is to ſhew thee, That his work is to know and unfold dark things to ſinners; even as alſo thou † ſeeſt him ſtand as if he pleaded with men; and whereas thou ſeeſt the world as caſt behind him, and that a crown hangs over his head; that is to ſhew thee, That ſlighting and deſpiſing the things that are preſent, for the love that he hath to his maſter's ſervice, he is ſure in the world that comes next to have glory for his reward. Now, ſaid the Interpreter, I have ſhewed thee this picture, Firſt, ‖ Becauſe the man whoſe

1 Cor. iv. 15.
* Gal. iv. 19.

† *The meaning of the picture.*

‖ *Why he ſhew'd him this picture.*

whoſe picture this is, is the only man whom the Lord of the place whither thou art going hath authorized to be thy guide in all difficult places thou mayeſt meet with in the way; wherefore take good heed to what I have ſhew'd thee, and bear well in thy mind what thou haſt ſeen, leſt, in thy journey thou meet with ſome that pretend to lead thee right, but their way goes down to death.

Then he took him by the hand, and led him into a very large parlour that was full of duſt, becauſe never ſwept; the which after he had reviewed a little while, the Interpreter called for a man to ſweep; Now when he began to ſweep, the duſt began ſo abundantly to fly about, that Chriſtian had almoſt therewith been choaked. Then ſaid the Interpreter to a damſel that ſtood by, bring hither water, and ſprinkle the room; the which when ſhe had done, it was ſwept and cleanſed with pleaſure.

Chr. Then ſaid Chriſtian, What means this?

Inter. The Interpreter anſwered, This parlour is the heart of a man that was never ſanctified by the ſweet grace of the goſpel: The duſt is his original ſin, and inward corruptions, that have defiled the whole man. He that began to ſweep it at firſt is the law; but ſhe that brought water, and did ſprinkle it, is the goſpel. Now, whereas thou ſaweſt that as ſoon as the firſt began to ſweep, the duſt did ſo fly about, that the room by him could not be cleanſed, but that thou waſt almoſt choaked therewith, This is to ſhew thee, That by the law, inſtead of cleanſing the heart (by its working) from ſin, * doth revive, put † ſtrength into, and ‡ increaſe it in the ſoul, even as it doth diſcover and forbid it, for it doth not give power to ſubdue.

* Rom. vii. 9.
† 1 Cor. xv. 55.
‡ Rom. v. 20.

Again, As thou ſaweſt the damſel ſprinkle *the room* with water, upon which it was cleanſed with pleaſure; this is to ſhew thee, That when the goſpel comes in with the ſweet and precious influences thereof to the heart, then, I ſay, even as thou ſaweſt the damſel lay the duſt by ſprinkling the floor with water, ſo is ſin vaniſhed and ſubdued, and the ſoul made clean, through the faith of it, and ſo conſequently fit for the king of glory to inhabit.

John xv. 33.
Ep. v. 16.
Acts xi. 59.
Rom. xvi. 25, 26.

I ſaw moreover in my Dream, That the Interpreter took him by the hand, and had him into a little room, where ſat two little children, each one in his chair. * The name of the eldeſt was Paſſion, and the name of the other Patience. Paſſion ſeem'd to be much diſcontented, but Patience was very quiet. Then Chriſtian aſked, What is the reaſon of the diſcontent of Paſſion? The Interpreter anſwered, The governor of them would have him ſtay for his beſt things, until the beginning of the next year; but he will have all now: † But Patience is willing to wait.

John xv. 13.

* *He ſhews him* Paſſion *and* Patience. Paſſion *will have his beſt things now.*

† Patience *is for waiting.*

Then I ſaw that one came to ‡ Paſſion and brought him a bag of treaſure and poured it down at his feet;

‡ Paſſion *hath his deſire.*

ſet; the which he took up and rejoiced therein, and withal laughed Patience to ſcorn: But I beheld but a while, and he had * laviſhed all away, and had nothing left but rags.

* *And quickly laviſhes all away.*

Chr. Then ſaid Chriſtian to the Interpreter, † Expound the matter more fully to me.

† *The matter expounded.*

Inter. So he ſaid, Theſe two lads are figures: Paſſion, of the men of this world, and Patience, of the men of that which is to come: For as here thou ſeeſt, Paſſion will have all now, this year; that is to ſay, in this world; ſo are the men of this world: They muſt have all their good things now, they cannot ſtay till next year, that is, until the next world, for their portion of good. That proverb: A bird in the hand is worth two in the buſh, is of more authority with them than are all the divine teſtimonies of the good of the *World to come*. But as thou ſaweſt that he had quickly laviſhed all away, and had preſently left him nothing but rags; ſo it will be with all ſuch men at the end of this world.

The Worldly Man *for a* bird *in hand.*

Chr. Then ſaid Chriſtian, I ſee that Patience has the beſt ‡ wiſdom, and that upon many accounts. 1. Becauſe he ſtays for the beſt things. 2. And alſo he will have the glory of his, when the other has nothing but rags.

‡ Patience *had the beſt wiſdom.*

Inter. Nay, you may add another, to wit, the glory of the next world will never wear out; but theſe are ſuddenly gone. Therefore Paſſion had not ſo much reaſon to laugh at Patience, becauſe he has his good things firſt, as Patience will have to laugh at Paſſion, ‖ becauſe he had his beſt things laſt; for firſt *muſt* give place to laſt, becauſe laſt muſt have its time to come; but laſt gives place to nothing; for there is not another to ſucceed: He therefore that hath his portion firſt, muſt need have a time to ſpend it, but he that hath his portion laſt, muſt have it laſtingly: Therefore it is ſaid of *Dives*, *In thy life-time thou receiveſt thy good things, and likewiſe* Lazarus *evil things, but now he is comforted, and thou art tormented.*

‖ *Things that are firſt muſt give place, but things that are laſt are laſting.* Luke vi. Dives *had his good things firſt.* Cor. iv. 8. *The firſt things are but temporal.*

Chr. Then I perceive it beſt not to covet things that are now, but for things to come.

Inter. You ſay truth, for the things that are ſeen are temporal, but the things that are not ſeen, eternal: But though this be ſo, yet ſince things preſent, and our fleſhly appetite are ſuch near neighbours one to another: Again, Becauſe things to come, and carnal ſenſe, are ſuch ſtrangers one to another; therefore it is that the firſt of theſe ſo ſuddenly fall into amity, and that diſgrace is ſo continually between the ſecond.

Then I ſaw in my Dream, that the Interpreter took Chriſtian by the hand, and led him into a place where was a fire burning againſt a wall, and

and one ſtanding by it, always caſting much water upon it, to quench it; yet did the fire burn higher and hotter.

Then ſaid Chriſtian, What means this?

The Interpreter anſwered, This is the work of grace that is wrought in the heart; he that caſts water upon it, to extinguiſh and put it out, is the devil: But in that thou ſeeſt the fire notwithſtanding burn higher and hotter, thou ſhalt alſo ſee the reaſon of that: So he had him about to the back-ſide of the wall, where he ſaw a man with a veſſel of oil in his hand, of the which he did alſo continually caſt (but ſecretly) into the fire

Then ſaid Chriſtian, What means this?

The Interpreter anſwered, This is Chriſt, who continually with the oil of his grace, maintains the work already begun in the heart, by the means of which, notwithſtanding what the devil

2 Cor. xii 9 can do, the ſouls of his people prove gracious ſtill. And in that thou ſaweſt, that the man ſtood behind the wall to maintain the fire; this is to teach thee, That it is hard for the tempted to ſee how this work of grace is maintained in the ſoul.

I alſo ſaw that the Interpreter took him again by the hand, and led him into a pleaſant place, where was built a ſtately palace, beautiful to behold; at the ſight of which Chriſtian was greatly delighted; he ſaw alſo upon the top thereof certain perſons walking, who were cloathed all in gold.

Then ſaid Chriſtian, May we go in thither?

Then the Interpreter took him and led him up to the door of the palace; and behold at the door ſtood a great company of men, as deſirous to go in, but durſt not. There alſo ſat a man at a little diſtance from the door, at a table ſide, with a book and his inkhorn before him, to take the names of them that ſhould enter therein: *He* ſaw alſo, that in the door-way ſtood many men in armour to keep it, being reſolved to do to the men that would enter, what hurt and miſchief they could. Now was Chriſtian ſomewhat in amaze: At laſt, when every man ſtarted back for fear of the armed men, Chriſtian ſaw a man of a very ſtout countenance, come up to the man that

† *The valiant man.* ſat there to write, ſaying, † *Set down my name, Sir*; the which when he had done, he ſaw the man draw his ſword, and put an helmet upon his head, and ruſh toward the door upon the armed men, who laid upon him with deadly force: But the man was not at all diſcouraged, but fell to cutting and hacking moſt fiercely: So after he had

‡ Acts xiv. 21. ‡ received, and given many wounds to thoſe that attempted to keep him out, he cut his way through them all, and preſſed forwards into the palace; at which there was a pleaſant noiſe heard from thoſe that were within, even from thoſe that walked upon the top of the palace, ſaying,

Come in, come in,
Eternal Glory thou ſhalt win.

So he went in, and was cloathed with ſuch garments as they. Then Chri-

Chriſtian ſmiled, and ſaid, I think verily I know the meaning of this.

Now, ſaid Chriſtian, Let me go hence: Nay, ſtay (ſaid the Interpreter) till I have ſhewed thee a little more, and after that thou ſhalt go on thy way. So he took him by the hand again, and led him into a very dark room, where there ſat a man in an * iron-cage.

* Deſpair *like an iron-cage.*

Now the man to look on ſeem'd very ſad; he ſat with his eyes looking down to the ground, his hands folded together, and he ſigh'd as if he would break his heart. Then ſaid Chriſtian, What means this? At which the Interpreter bid him talk with the man.

Chr. Then ſaid Chriſtian to the man, What art thou? The man anſwered, I am what I was not once.

Chr. What wert thou once?

Man. The man ſaid, I was once a ‡ fair and flouriſhing profeſſor, both in my own eyes, and alſo in the eyes of others. I once was, as I thought, fair for the cœleſtial city, and had then even joy at the thoughts that I ſhould get thither.

‡ Luke viii. 18.

Chr. Well, but what are thou now?

Man. I am now a man of Deſpair, and am ſhut up in it, as in this iron-cage. I cannot get out, O! no, I cannot.

Chr. But how cam'ſt thou in this condition?

Man. I left off to watch and be ſober; I laid the reins upon the neck of my luſts; ſinned againſt the light of the world, and the goodneſs of God: I have grieved the ſpirit, and he is gone: I tempted the devil and he is come to me, I have provoked God to anger, and he *has* left me; I have ſo hardened my heart, that I cannot repent.

Then ſaid Chriſtian to the Interpreter, But is there no hopes for ſuch a man as this? Aſk him, ſaid the Interpreter.

Chr. Then ſaid Chriſtian, Is there no hope, but you muſt be put in the iron-cage of Deſpair?

Man. No, none at all.

Chr. Why? The ſon of the Bleſſed is very pitiful.

Man. I have † crucified him to myſelf, afreſh. I have deſpiſed his perſon, I have deſpiſed ‖ his righteouſneſs, I have counted his blood an unholy thing, I have done deſpite § to the ſpirit of grace: Therefore, I have ſhut myſelf out of all the promiſes, and there now remains nothing to me but threatenings of certain judgment, and fiery indignation, which ſhall devour me as an adverſary.

† Heb. vi. 6.
‖ Luke xix. 14.
§ Heb. x. 24, 29.

Chr. For what did you bring yourſelf into this condition?

Man. For the luſts, pleaſures, and profits of this world; in the enjoyment of which I did then promiſe myſelf much delight: But now every one of thoſe things alſo bite me, and gnaw me, like a burning worm.

Chr. But can'ſt thou not repent and turn?

Man. God hath denied me repentance, his word gives me no en

couragement to believe, yet himſelf hath ſhut me up in this iron-cage Nor can all the men in the world let me out. O eternity! eternity! How ſhall I grapple with the miſery that I muſt meet with in eternity!

Inter. Then ſaid the Interpreter to Chriſtian, Let this man's miſery be remembered by thee, and be an everlaſting caution to thee

Chr. Well, ſaid Chriſtian, this is fearful; God help me to watch and be ſober; and to pray that I may ſhun the cauſe of this man's miſery. Sir, Is it not time for me to go on my way now?

Inter. Tarry until I ſhew thee one thing more, and then thou ſhalt go on thy way.

So he took Chriſtian by the hand again, and led him into a chamber, where there was one riſing out of bed; and as he put on his raiment, he ſhook and trembled Then ſaid Chriſtian, Why does this man thus tremble? The Interpreter then bid him tell to Chriſtian the reaſon of his doing ſo: So he began and ſaid, This night as I was in my ſleep, I dreamed, and behold the heavens grew exceeding black: Alſo it thunder'd and lightned in moſt dreadful wiſe, that it put me into an agony. So I looked up in my dream, and ſaw the clouds rock at an unuſual rate upon which I heard a great ſound of a trumpet, and ſaw alſo a man ſit upon a cloud, attended with the thouſands of heaven: They were all in flaming fire, alſo the heavens were in a burning flame: I heard a voice ſaying, *Ariſe ye dead, and come to judgment*; and with that the rocks rent, the graves opened, and the dead that were therein came forth. Some of them were exceeding glad, and looked upward. And ſome ſought to hide themſelves under the mountains: Then I ſaw the man that ſat upon the cloud open the book, and bid the the world draw near. Yet there was by reaſon of a fierce flame which iſſued and came before him, a convenient diſtance betwixt him and them, and betwixt the judge and the priſoners at the bar. I heard it alſo proclaimed to them that attended on the man that ſat upon the cloud. * *Gather togather the tares, the chaff and ſtubble, and caſt them into the burning lake:* And with that, the bottomleſs pit opened, juſt whereabout I ſtood: Out of the mouth of which there came in abundant manner, ſmoak and coals of fire, with hideous noiſes. It was alſo ſaid to the ſame perſons, † *Gather my wheat into the garner.* And with that I ſaw many catch'd up and carried away into the clouds, but I was left behind. I alſo ſought to hide myſelf, but I could not, for the man that ſat upon the cloud ſtill kept his eye upon me: My ſins alſo came into my mind; and my conſcience did accuſe me on every ſide.

1 Cor. xv. 2 Theſſ iv. Jude xv John v. 28. 2 Theſ. i. 8. Rev. xx. 11, 12, 13, 14. Iſa. 26. 21. Mich. vii. 16, 17. Pſal. i. 2, 3. Mal. iii. 2, 3. Dan vii 9, 10 * Mark iii. 13. xiv 30. Mal. iv. 1. † Luke iii. 17. Theſſ vii. 16, 17. Rom. ii. 14, 15.

Upon this I awaked from my ſleep.

Chr.

Chr. But what was it that made you afraid of this ſight?

Man. Why I thought that the day of judgment was come, and that I was not ready for it: But what affrighted me moſt was, that the angels gathered up ſeveral, and left me behind; alſo the pit of hell opened her mouth juſt where I ſtood: My conſcience too afflicted me; and as I thought the judge had always his eye upon me, ſhewing indignation in his countenance.

Then ſaid the Interpreter to Chriſtian, Haſt thou conſidered all theſe things?

Chr. Yes, and they put me in hope and fear.

Inter. Well, keep all things ſo in thy mind that they may be as a goad in thy ſides, to prick thee forward in the way thou muſt go. Then Chriſtian began to gird up his loins, and addreſs himſelf to his journey. Then ſaid the Interperter, The Comforter be always with thee, good Chriſtian to guide thee in the way that leads to the city. So Chriſtian went on his way, ſaying;

Here I have ſeen things rare and profitable,
Things pleaſant, dreadful things to make me ſtable
In what I have begun to take in hand,
Then let me think on them, and underſtand
Wherefore they ſhew'd me were, and let me be
Thankful, O good Interpreter, to thee.

Now I ſaw in my Dream, that the highway, up which Chriſtian was to go, was fenced on either ſide with a wall, and that wall was called * ſalvation. Up this way therefore did burthened Chriſtian run, but not without great difficulty, becauſe of the load on his back.

* Iſaiah xxvi. 1.

He run thus till he came at a place ſomewhat aſcending, and upon that place ſtood a croſs, and a little below in the bottom, a ſepulchre. So I ſaw in my dream, That juſt as Chriſtian came up with the croſs, his burthen looſed from off his ſhoulders, and fell from off his back, and began to tumble, and ſo continued to do, till it came to the mouth of the ſepulchre, where it fell in, and I ſaw it no more.

Who's this? The Pilgrim, *How! 'Tis very true,*
Old things are paſt away; all's become new.
Strange! He's another man, upon my word;
They be fine feathers that make a fine bird.

Then was Chriſtian glad and lightſome, and ſaid with a merry heart, *He hath given me reſt by his ſorrow, and life by his death.*

Where God releaſes us of our guilt and burden, we are as thoſe that leap for joy.

Then he ſtood awhile to look and wonder; for it was very ſurpriſing to him, that the ſight of the croſs ſhould thus *eaſe him of his burthen.* He looked therefore, and looked again, even till the *Springs that were in his head ſent the* * *water down his cheeks.*

* Zech. xii. 10.

Now, as he ſtood looking and weeping, behold three ſhining ones came to him, and ſaluted him, with *Peace be to thee*; ſo the firſt ſaid to

him, † *Thy ſins be forgiven thee*; the ſecond *ſtript him of his rags*, and cloathed him with * *change of raiment*; the third alſo ‡ *ſet a mark in his forehead*, and gave him a roll, with a ſeal upon it, which he bid him look on as he ran, and that he ſhould give it in at the cœleſtial gate; ſo they went their way. Then Chriſtian gave three leaps for joy and went on ſinging:

* Matt. xxii.
† Zech iv.
‡ Eph. xviii. 13.

A chriſtian can ſing tho' alone, when God doth give him the joy of his heart.

Thus far did I come laden with my ſin,
Nor could ought eaſe the grief that I was in,
Till I came hither; What a place is this!
Muſt here be the beginning *of my* bliſs!
Muſt here the burthen *fall from off my back!*
Muſt here the ſtrings that bind it to me crack!
Bleſt croſs! bleſt ſepulchre! *Bleſt rather be*
The Man *that here was put to ſhame for me!*

I ſaw then in my dream that he went on thus, even till he came at the bottom, where he ſaw a little out of the way, three men faſt aſleep, with fetters upon their heels, the name of the one was Simple, the ‖ other Sloth, and the third Preſumption.

‖ Simple, Sloth, *and* Preſumption.

Chriſtian then ſeeing them lie in this caſe, went unto them, if peradventure he might awake them, and cried, *You are like them that ſleep on the top of a* § *maſt, for the dead ſea is under you, a gulph that hath no bottom: Awake, therefore, and come away; be willing alſo, and I will help you off with your irons.* He alſo told them, *If he that goeth about like* * *a roaring lion, comes by, you will certainly become a prey to his teeth.* With that they looked upon him, and began to reply in this ſort: † Simple ſaid, *I ſee no danger*: Sloth ſaid, *Yet a little more ſleep*: And Preſumption ſaid, *Every tub muſt ſtand upon his own bottom.* And ſo they lay down to ſleep again, and Chriſtian went on his way.

§ Prov. xxiii. 24.

* Pet. v. 8.

† *There is no* perſuaſion *will do, if* God *openeth not his eyes.*

Yet he was troubled to think, that men, in that danger, ſhould ſo little eſteem the kindneſs of him that ſo freely offered to help them, both by the awakening of them, counſelling of them, and proffering to help them off with their irons. And as he was troubled thereabouts he eſpied two men come tumbling over the wall, on the left-hand of the narrow way; and they made up apace to him. The name of the one was Formality, and the name of the other hypocriſy. So, as I ſaid, they drew up unto him, who thus entered with them into diſcourſe.

Chr. ‡ Gentlemen, Whence come you, whither go you?

‡ Chriſtian *talketh with them.*

Form. and Hyp. We were born in the land of Vain-Glory, and we are going for praiſe to mount Zion.

Chr.

Chr Why came you not in at the gate which ſtandeth at the beginning of the way? Know ye not that it is written, * *That he that cometh not in by the door, but climbeth up ſome other way, the ſame is a thief and a robber?*

* John x. 1.

Form. and Hyp. They ſaid, That to go to the gate of entrance, was by all their countrymen counted too far about; and therefore their uſual way was to make a ſhort cut of it, and to climb over the wall as they had done.

Chr. But it will be counted a treſpaſs againſt the lord of the city whither we are bound, thus to violate his revealed will.

Form. and Hyp. They told him, † That as for that he needed not trouble his head thereabout; for what they did they had cuſtom for, and could produce, if need were, teſtimony that would witneſs it, for more than a thouſand years.

† *They that come into the way, but not by the door, think that they can ſay ſomething in vindication of their own practice.*

Chr. But, ſaid Chriſtian, Will it ſtand a trial at law?

Form. and Hyp. They told him, That cuſtom being of ſo long a ſtanding as above a thouſand years, would doubtleſs now be admitted as a thing legal by an impartial judge: And beſides, ſay they, if we get into the way, what matter which way we get in? If we are in, we are in: Thou art but in the way, who, as we perceive, came in at the gate, and we are alſo in the way, that came tumbling over the wall; wherein now is thy condition better than ours?

Chr. I walk by the rule of my maſter, you walk by the rude workings of your fancies. You are counted thieves already by the lord of the way, therefore I doubt you will not be found true men at the end of the way. You come in by yourſelves without his direction, and ſhall go out by yourſelves without his mercy.

To this they made but little anſwer; only they bid him look to himſelf. Then I ſaw that they went on every man in his his way, without much conference one with another; ſave that theſe two men told Chriſtian, That as to laws and ordinances, they doubted not but they ſhould as conſcientiouſly do them as he. Therefore, ſaid they, we ſee not wherein thou differeſt from us, but by the coat that is now on thy back; which was, as we trow, given thee by ſome of thy neighbours, to hide the ſhame of thy nakedneſs.

Chr. By ‡ laws and ordinances you will not be ſaved, ſince you came not in by the door. And as for this ‖ coat that is on my back, it was given me by the Lord of the place whither I go; and that, as you ſay, to cover my nakedneſs with. And as I take it, as a token of kindneſs to me, for I had nothing but rags before; and beſides, thus I comfort myſelf as I go: "Surely, think I, when I come to the gate of the city, the Lord thereof will know me for good, ſince I have his coat on my back; a coat that he gave me freely in the day

‡ Gal. i. 16.

‖ Chriſtian *has got his Lord's coat on his back, and is comforted therewith.*

that

He is comforted alſo with his mark & his roll.

that he ſtript me of my rags. I have moreover a mark in my forehead, of which perhaps you have taken no notice, which one of my Lord's moſt intimate aſſociates fixed therein the day that my burden fell off my ſhoulders. I will tell you, moreover, that I had then given me a roll ſealed, to comfort me by reading as I go on the way; I was alſo bid to give it in at the cœleſtial gate, in token of my certain going in after it, all which I doubt you want, and want them becauſe you came not in at the gate.

To theſe things they gave him no anſwer, only they looked upon each other and laughed. Then I ſaw that they went on all, ſave that Chriſtian went before, who had no other talk * but with himſelf, and that ſometimes ſighingly and ſometimes comfortably: Alſo he would be often reading in the roll, that one of the ſhining ones gave him, by which he was refreſhed.

* Chriſtian *has talk with himſelf.*

I beheld then that they all went on till they came at the foot of the hill † Difficulty, at the bottom which was a ſpring. There was alſo in the ſame place, two other ways beſides that which came ſtrait from the gate; one turned to the left-hand, and the other to the right, at the bottom of the hill; but the narrow way lay right up the hill, and the name of that going up the ſide of the hill was called Difficulty. Chriſtian went to the ‡ ſpring, and drank thereof to refreſh himſelf, and then began to go up the hill, ſaying,

† *He comes to the hill* Difficulty.

‡ Iſaiah xlix. 20.

The hill, tho' high, I covet to aſcend,
The Difficulty will not me offend.
For I perceive the way of life lies here:
Come, pluck up heart, let's neither faint nor fear;
Better, tho' difficult, *the right way to go;*
Than wrong tho' eaſy, where the end is woe.

The other two alſo came to the foot of the hill; but when they ſaw that the hill was ſteep and high, and that there were two other ways to go to it, and ſuppoſing alſo that theſe two ways might meet again with that up which Chriſtian went to, on the other ſide of the hill, therefore they were reſolved to go thoſe ways: Now the name of one of thoſe ways was Danger, and the name of the other was Deſtruction. So the ‖ one took the way which is called Danger, which did lead him into a great wood, and the other took directly up the way to Deſtruction, which led him into a wide field, full of dark mountains, where he ſtumbled and fell, and roſe no more.

‖ *The danger of turning out of the way.*

I looked then after Chriſtian, to ſee him go up the hill, where I perceived he fell from running to going, and from going to clambring upon his hands and his knees, becauſe of the ſteepneſs of the place. Now, about the mid-way to the top of the hill was a pleaſant § arbour, made by the Lord of the hill, for the refreſh-

§ *A word of grace.*

refreſhment of weary travellers; thither therefore Chriſtian got, where he alſo ſat himſelf down to reſt him: Then he pull'd his roll out of his boſom, and red therein to his comfort; he alſo now began afreſh to take a review of the coat or garment that was given him as he ſtood by the croſs. Thus pleaſing himſelf awhile, he at laſt fell into a ſlumber, and thence into a faſt ſleep, which detained him in that place until it was almoſt night: And in his ſleep * his roll fell out of his hand. Now, as he was ſleeping there came one to him, and awaked him, ſaying, † *Go to the ant, thou ſluggard, conſider her ways, and be wiſe*: And with that Chriſtian ſuddenly ſtarted up, and ſped him on his way, and went apace, till he came to the top of the hill.

* *He that ſleeps is a loſer.*

† Prov ii. 6.

Now, when he was got to the top of the hill, there came two men running to meet him amain, the name of the one was † Timorous, and the other Miſtruſt: To whom Chriſtian ſaid, Sirs, *What's the matter that you run the wrong way?* Timorous anſwered, *That they were going to the city of Zion, and had got up that difficult place: But,* ſaid he, *the farther we go, the more danger we meet with, wherefore we turned and are going back again.*

† Chriſtian *meets with* Miſtruſt *and* Timorous.

Shall they who wrong begin, yet rightly end?
Shall they at all have ſafety for their friend?
No, no, in head-ſtrong manner they ſet out,
And headlong will they fall at laſt, no doubt.

Yes, ſaid Miſtruſt, for juſt before us lie a couple of lions in the way (whether ſleeping or waking, we know not) and we could not think, if we came within reach, but they would preſently pull us in pieces.

Chr. Then ſaid Chriſtian, You make me afraid; but whither ſhall I flee to be ſafe? *If I go back to my own country that is prepared for fire and brimſtone, and I ſhall certainly periſh there: If I can get to the celeſtial city, I am ſure to be in* ‡ *ſafety there; I muſt venture; to go back is nothing but death, to go forwards is fear of death, and life everlaſting beyond it: I will yet go forward.* So Miſtruſt and Timorous ran down the hill, and Chriſtian went on his way. But thinking again of what he had heard from the men, he felt in his boſom for his roll, that he might read therein and be comforted; but he felt and found * it not. Then was Chriſtian in great diſtreſs, and knew not what to do, for he wanted that which uſed to relieve him, and that which ſhould have been his paſs into the cœleſtial city. Here therefore he began to be much † perplexed, and knew not what to do; at laſt he bethought himſelf that he had ſlept in the arbour that is on the ſide of the hill: And falling down upon his knees, he aſked God forgiveneſs for that fooliſh fact, and then went back to look for his roll. But all the way he went back, who can ſufficiently ſet forth the ſorrow of Chriſtian's heart? Sometimes he ſighed, ſometimes he wept, and oftentimes he

‡ Chriſtian *ſhakes for fear.*

* Chriſtian *miſſes his roll wherein he uſed to take comfort.*

† *He is perplexed for his roll.*

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chid himſelf for being ſo fooliſh as to fall aſleep in that place, which was erected only for a little refreſhment for his wearineſs. Thus therefore he went back carefully looking on this ſide, and on that all the way that he went, if happily he might find the roll that had been his comfort ſo many times in his journey. He went thus till he came again in the ſight of the arbour where he ſat and ſlept; but that ſight renewed * his ſorrow the more, by bringing again, even afreſh, his evil of ſleeping, into his mind. † Thus therefore he now went on bewailing his ſinful ſleep, ſaying, O wretched man that I am! that I ſhould ſleep in the day-time! that I ſhould ſleep in the midſt of difficulty! that I ſhould ſo indulge the fleſh as to uſe the reſt for eaſe to my fleſh, which the LORD of the hill hath erected only for the relief of the ſpirits of Pilgrims! How many ſteps have I took in vain! (thus it happened to Iſrael, for their ſin they were ſent back again by the way of the Red-Sea) and I am made to tread thoſe ſteps with ſorrow, which I might have trod with delight, had it not been for this ſinful ſleep. How far might I have been on my way by this time! I am made to tread thoſe ſteps thrice over, which I needed not to have trod but once: Yea, now alſo I am likely to be benighted, for the day is almoſt ſpent: O that I had not ſlept! Now by this time he was come to the arbour again, where for awhile he ſat down and wept; but at laſt (as Chriſtian would have it) looking ſorrowfully down under the ſettle, there he ‡ eſpied his roll. The which he with trembling and haſte catch'd up and put in his boſom. But who can tell how joyful this man was when he had gotten his roll again! For this roll was the aſſurance of his life, and acceptance at the deſired haven: Therefore he laid it up in his boſom, gave GOD thanks for directing his eye to the place where it lay, and with joy and tears betook himſelf again to his journey. But, O how nimbly did he go up the reſt of the hill! Yet, before he got up, the ſun went down upon Chriſtian; and this made him again recal the vanity of his ſleeping to his remembrance; and thus he again began to condole with himſelf: O thou ſinful ſleep! how for thy ſake am I like to be benighted in my journey: I muſt walk without the ſun, darkneſs muſt cover the path of my feet, and I muſt hear the noiſe of the doleful creatures, becauſe of my ſinful ſleep! Now alſo he remember'd the ſtory that Miſtruſt and Timorous told him of, how they were affrighted with the ſight of the lions. Then ſaid Chriſtian to himſelf again, Theſe beaſts range in the night for their prey, and if they ſhould meet with me in the dark, how ſhould I ſhift them? How ſhould I eſcape being by them torn to pieces? Thus he went on; but while he was bewailing his unhappy miſcarriage, he lift up his eyes, and behold there was a very ſtately palace before him, the name of which was Beautiful, and it ſtood by the highway-ſide.

* Chriſtian *bewails his fooliſh ſleeping.*

† Rev ii. 2.

2 Theſ. v. 7, 8.

‡ Chriſtian *findeth his roll where he loſt it.*

So I ſaw in my Dream, that he made haſte and went forward, that if poſſible he might get a lodging there. Now before he had gone

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far, he entered into a very narrow paſſage, which was about a furlong off the porter's lodge, and looking very narrowly before him as he went, he eſpied two lions in the way. Now, thought he, I ſee the danger that Miſtruſt and Timorous were driven back by. (The lions were chained, but he ſaw not the chains) Then he was afraid; and thought alſo himſelf to go back after them, for he thought nothing but death was before him. But the porter at the lodge, whoſe name was Watchful, perceiving that Chriſtian made a halt, as if he would go back, cried unto him, ſaying, * Is thy ſtrength ſo ſmall? Fear not the lions, for they are chained, and are placed there for trial of faith, where it is, and for diſcovery of thoſe that have none: Keep in the midſt of the path, and no hurt ſhall come unto thee.

* Mark xiii. 14.

Difficulty is behind, Fear is before,
Tho' he's got on the hill the lions roar;
A chriſtian man is never long at eaſe,
When one fright's gone, another doth him ſeize.

Then I ſaw he went on trembling for fear of the lions; but taking good heed to the directions of the porter, he heard them roar, but they did him no harm. Then he clapt his hands, and went on till he came and ſtood before he gate where the porter was. Then ſaid Chriſtian to the porter, Sir, What houſe is this, and may I lodge here to-night? The porter anſwered, This houſe was built by the Lord of the hill, and he built it for the relief and ſecurity of pilgrims. Then the porter alſo aſked, Whence he was, and whither he was going?

Chr. I am come from the city of Deſtruction, and am going to mount Zion; but becauſe the ſun is now ſet, I deſire, if I may, to lodge here to-night.

Porter. What is your name?

Chr. My name is now Chriſtian, but my name at the firſt was Graceleſs; I came of the race of † Japhet, whom God will perſuade to dwell in the tents of Shem.

† Gen. vii. 27.

Porter. But how doth it happen that you came ſo late? The ſun is ſet.

Chr. I had been here ſooner, but that, wretched man that I am! I ſlept in the arbour that ſtands on the hill-ſide; nay, I had, notwithſtanding that, been here much ſooner, but that in my ſleep, I loſt my evidence, and came without it to the brow of the hill, and then feeling for it, and finding it not, I was forced with ſorrow of heart, to go back to the place where I ſlept my ſleep, where I found it, and now, am come.

Porter. Well, I will call out one of the virgins of this place, who will (if ſhe like your talk) bring you unto the reſt of the family, according to the rules of the houſe. So Watchful the porter rang a bell, at the ſound of which came out of the door of the houſe, a grave and beautiful damſel, named Diſcretion, and aſked, why ſhe was called?

The Porter anſwered, This man is on a journey from the city of Deſtruction to mount Zion, but being weary and benighted, he aſked me if he might lodge here to-night: So I told him I would call for thee, who

after diſcourſe had, may'ſt do as ſeemeſt thee good, even according to the law of the houſe.

Then ſhe aſked him, Whence he was, and whither he was going? And he told her. She aſked alſo, How he got in the way? And he told her. Then ſhe aſked him, What he had ſeen and met with in the way? And he told her. And at laſt, She aſked his name? So he ſaid, It was Chriſtian, and I have ſo much the more a deſire to lodge here to-night, becauſe by what I perceive, this place was built by the Lord of the hill, for the relief and ſecurity of pilgrims: So ſhe ſmiled, but the water ſtood in her eyes: And after a little pauſe, ſhe ſaid, I will call forth two or three more of the family. So ſhe ran to the door, and called out Prudence, Piety, and Charity, who after a little more diſcourſe with him, had him into the family: And many of them meeting him at the threſhold of the houſe, ſaid, Come in, thou bleſſed of the Lord; this houſe was built by the Lord of the hill, on purpoſe to entertain ſuch pilgrims in. Then he bowed his head, and followed them into the houſe: So when he was come in, and ſet down, they gave him ſomething to drink, and conſented together, that until ſupper was ready, ſome of them ſhould have ſome particular diſcourſe with Chriſtian, for the better improvement of time, and they appointed Piety, Prudence, and Charity to diſcourſe with him, and thus they began.

Piety *diſcourſes him.*

Piety. Come, good Chriſtian, ſince we have been ſo loving to you, to receive you into our houſe this night, let us, if perhaps we may better ourſelves thereby, talk with you of all things that have happened to you in your pilgrimage.

Chr. With very good will; and I am glad you are ſo well diſpoſed.

Piety. What moved you at firſt to betake yourſelf to a Pilgrim's life?

* *How* Chriſtian *was drove out of his own country.*

Chr. I was * driven out of my native country, by a dreadful ſound that was in mine ears, to wit, That unavoidable deſtruction did attend me if I abode in that place where I was.

Piety. But how did it happen that you came out of your country this way?

Chr. It was as God would have it; for when I was under the fears of deſtruction, I did not know whither to go; but by chance there came a man to me even as I was trembling and weeping, whoſe name is † Evangelift, and he directed me to the wicket-gate, which elſe I ſhould never have found; and ſo ſet me in the way that hath led me directly to this houſe.

† *How he got into the way to Zion.*

Piety. But did you not come by the houſe of the Interpreter?

Chr. Yes, and did ſee ſuch things there, the remembrance of which will ſtick by me as long as I live; eſpecially three things, to wit, How Chriſt, in deſpite of Satan, maintains his work of grace in the heart: How the man had ſinned himſelf quite out of hope of God's mercy; and alſo, The dream of him that thought in his ſleep the day of judgment was come.

‖ *A rehearſal of what he ſaw in the way.*

Piety.

Piety. Why, Did you hear him tell his dream?

Chr Yes, and a dreadful one it was, I thought: It made my heart ach as he was telling of it; but yet I am glad I heard it.

Piety. Was this all you saw at the house of the Interpreter?

Chr. No, he took me and had me where he shewed me a stately palace, and how the people were clad in gold that were in it; and how there came a venturous man and cut his way thro' the armed men that stood in the door to keep him out, and how he was bid to *come in and win eternal glory:* Methought those things did ravish my heart! I would have staid at the good man's house a twelve-month, but that I knew I had further to go.

Piety. And what saw you else in the way?

Chr. Saw? Why, I went but a little further, and I saw one, as I thought in my mind, *hang bleeding on a tree*; and the very sight of him made my burden fall off my back (for I groaned under a very heavy burden) but then it fell down from off me. 'Twas a strange thing to me; for I never saw such a thing before. Yea, and while I stood looking up (for then I could not forbear looking) three shining ones came to me: One of them testify'd that my sins were forgiven me: Another stript me of my rags, and gave me this embroider'd coat which you see, and the third set the mark which you see in my forehead, and gave me this sealed roll (and with that he plucked it out of his bosom.)

Piety. But you saw more than this, did you not?

Chr. The things that I told you were the best, yet some other matters I saw, as namely, I saw three men, Simple, Sloth, and Presumption lie asleep a little out of the way as I came, with irons upon their heels; but do you think that I could awake them? I saw also Formality and Hypocrisy come tumbling over the wall, to go (as they pretended) to Zion; but they were quickly lost; even as myself did tell them, but they would not believe. But above all, I found it hard work to get up this hill, and as hard to come by the lions mouth; and truly if it had not been for the good man, the porter that stands at the gate, I do not know, but that after all, I might have gone back again: But I thank God, I am here, and I thank you for receiving of me.

Then Prudence thought it good to ask him a few questions, and desired his answer to them.

Prudence *discourses him.*

Pru. Do you not think sometimes of the country from whence you came.

Chr. Yes, but with much shame and detestation: * Truly if I had been mindful of the country from whence I came out, I might have had opportunity to have returned: But now I desire a better country, that is, an heavenly one.

* Christian's *thoughts of his native country.* Heb. xiii. 15, 16.

Pru. Do you not bear away with you some of the things that then you were conversant withal?

Chr. Yes, but greatly against my will, especially my inward and carnal cogitations, with which all my

Christian *distasted with carcountry-*

nal cogitations

countrymen, as well as myſelf were delighted; but now all thoſe things are my grief, and might I but

* Chriſtian's *choice.*

chuſe my own my things, I would * chuſe never to think of thoſe things more: But when I would be a

† Rom. i.

doing that which is beſt, † that which is worſt is with me.

Pru. Do you not find ſometimes, as if thoſe things were vaniſhed, which at other times are your perplexity?

Chr. Yes, but that is but ſeldom; but they are to

‡ Chriſtian's *golden hours.*

me ‡ golden hours, in which ſuch things happen to me.

Pru. Can you remember by what means you find your annoyances at times, as if they were vanquiſhed?

Chr. Yes, ‖ I think that what I ſaw at the croſs,

‖ *How* Chriſtian *gets power over his corruptions.*

will do it; and when I look upon my embroidered coat, that will do it; and when I look into the roll that I carry in my boſom, that will do it; and when my thoughts wax warm about whither I am going, that will do it.

Pru. And what is that which makes you ſo deſirous to go to mount Zion?

Chr. Why, § There I hope to ſee Him alive,

§ *Why* Chriſtian *would be at mount Zion.*

that did hang dead on the croſs; and there I hope to be rid of all thoſe things, that to this day are in me an annoyance to me, there they ſay there is * no

* Iſa. 28.

death; and there I ſhall dwell with ſuch company as

Rev. ii. 4.

I like beſt. For to tell you the truth I love Him, becauſe I was by him eaſed of my burden, and I am weary of my inward ſickneſs: I would fain be where I ſhould die no more, and with the company that ſhall continually cry, *Holy! Holy! Holy!*

Then ſaid Charity to Chriſtian, † Have you a fa-

† Charity *diſcourſes him.*

mily? Are you a married man?

Chr. I have a wife and four ſmall children.

Cha. And why did you not bring 'em along with you?

Chr. Then Chriſtian ‡ wept, and ſaid, Oh, how willingly would I have done it! They were all of them utterly averſe

‡ Chriſtian's *love to his wife and children*

to my going on pilgrimage.

Cha. But you ſhould have talked to them, and have endeavoured to have ſhewn them the danger of being left behind.

Chr. So I did; and told them alſo what God had ſhewed to me of the deſtruction of our city; but I ſeemed to them as

Gen. xi. 14.

one that mocked, and they believed me not.

Cha. And did you pray to God, that he would bleſs your council to them?

Chr. Yes, and that with much affection, for you muſt think, that my wife and poor children were very dear unto me.

Cha.

Cha. But did you tell them of your own ſorrow and fear of deſtruction? For I ſuppoſe that deſtruction was viſible enough to you?

Chr. Yes, over, and over, and over. They might alſo * ſee my fears in my countenance, in my tears, and alſo in my trembling under the apprehenſion of the judgments that did hang over our heads; but all was not ſufficient to prevail with them to come with me.

* Chriſtian's *fear of periſhing might be read in his very countenance.*

Cha. But what could they ſay for themſelves, why they came not?

Chr. Why † my wife was afraid of loſing this world; and my children were given to the fooliſh delights of youth: So what by one thing, and what by another, they left me to wander in this manner alone.

† *The cauſe why his wife and children did not go.*

Cha. But did you not, by your vain life, damp all that you in words uſed by way of preſumption to bring them away with you?

Chr. Indeed I cannot commend my life, for I am conſcious to myſelf of many failings therein: I know alſo, that a man by his converſation may ſoon overthrow what by argument or perſuaſion he doth labour to faſten upon others for their good: Yet, this I can ſay, I was very wary of giving them occaſion by any unſeemly action, to make them averſe to going on pilgrimage. Yea, for this very thing they would tell me I was too preciſe, and that I deny'd myſelf of things (for their ſakes) in which they ſaw no evil. Nay, I think I may ſay, that if what they ſaw in me did hinder them, it was my great tenderneſs in ſinning againſt God, or doing any wrong to my neighbour.

Chriſtian's *good converſation before his wife and children.*

Cha. Indeed ‡ Cain hated his brother, becauſe his own works were evil, and his brother's righteous; and if thy wife and children have been offended with thee for this, they thereby ſhew themſelves to be implacable to good, and thou haſt deliver'd thy ſoul from their blood.

‡ Chriſtian *clear of their blood if they periſh.* Ezek. iv. 19.

Now I ſaw in my dream, that thus they ſat talking together until ſupper was ready. So when they had made ready, they ſat down to meat. Now the table was furniſhed with ‖ fat things, and with wine that was well refined, and all their talk at the table was about the LORD of the hill; as namely, about what he had done, and wherefore he did what he did, and why he had builded that houſe; and by what they ſaid, I perceived that he had been a great warrior, and had fought with, and ſlain § him that had the power of death, but not without great danger to himſelf; which made him love him the more.

‖ *What* Chriſtian *had to his ſupper.*

Their talk at ſupper time.

§ Heb. ii. 14. 15.

For as they ſaid, and as I believe (ſaid Chriſtian) he did it with the loſs

loſs of much blood: But that which put glory of grace into all he did, was, That he did it out of pure love to his country. And beſides, here were ſome of them of the houſhold, that ſaid they had been and ſpoke with him ſince he did die on the croſs; and they have atteſted, that they had it from his own lips, that he is ſuch a lover of poor pilgrims that the like is not to be found from the Eaſt to the Weſt.

They moreover gave an inſtance of what they affirm'd, and that was, That he ſtript himſelf of his glory, that he might do this for the poor; and that they heard him ſay and affirm, That he would not dwell in the mountain of Zion alone. They ſaid moreover, That he had made many pilgrims * princes, tho' by nature they were beggars born, and their original the dunghil.

* *Chriſt makes princes beggars.* 1 Sam ii. 8. Pſ. cxi. 7.

Thus they diſcourſed together, till late at night, and after they had committed themſelves to their Lord for protection, they betook themſelves to reſt: The pilgrims they laid in a large upper chamber, whoſe window opened towards the ſun-riſing: The name of the chamber was Peace, where he ſlept till break of day, and then he awak'd and ſung,

Chriſtian's *bed-chamber.*

Where am I now! is this the love and care
Of JESUS, *for the men that* Pilgrims *are,*
Thus to provide! That I ſhould be forgiven!
And dwell already the next door to heaven.

So in the morning they all got up, and after ſome more diſcourſe they told him that he ſhould not depart, until they had ſhew'd him the rarities of that place. And firſt they had him into the ſtudy †, where they ſhew'd him records of the greateſt antiquity; in which, as I remember in my Dream, they ſhew'd him firſt the pedigree of the Lord of the hill, that he was the *Son* of the *Ancient of Days*, and came by that *Eternal Generation*. Here were alſo more fully recorded the acts that he had done, and the names of many hundreds that he had taken into his ſervice; and how he had placed them in ſuch habitations that could neither by length of days, nor decays of nature, be diſſolved.

† Chriſtian *had into the ſtudy, and what he ſaw there.*

Then they read to him ſome of the worthy acts that ſome of his ſervants had done. As how they ſubdu'd kingdoms, wrought righteouſneſs, obtain'd promiſes, ſtopp'd the mouths of lions, quench'd the violence of fire, eſcap'd the edge of the ſword, out of weakneſs were made ſtrong, waxed valiant in fight, and put to flight the armies of the aliens.

Heb. xi. 33, 34.

Then they read again in another part of the records of the houſe, where it was ſhewed how willing the Lord was for to receive into his favour any, even any, tho' they in time paſt had offered great affronts to his perſon and proceedings. Here alſo were ſeveral other hiſtories of many other famous things, of all which Chriſtian had a view; as of things both antient and modern, together with prophecies and predictions

dictions of things that have their certain accompliſhment both to the dread and amazement of enemies, and the comfort and ſolace of pilgrims.

The next day they took him, and had him into the armory, where they ſhew'd him all manner of furniture, which the Lord had provided for pilgrims, as ſword, ſhield, helmet, breaſt-plate, all-prayer, and ſhoes that would not wear out. And there was here enough of theſe to harneſs out as many men for the ſervice of their Lord, as there be ſtars in heaven for multitude. Chriſtian *had into the armory.*

They alſo ſhewed him ſome of the engines, with which ſome of his ſervants had done wonderful things. * They ſhewed him Moſes's rod, the hammer and nails with which Jael ſlew Siſera, the pitchers, trumpets, and the lamps too, with which Gideon put to flight the armies of Midian. Then they ſhewed him the ox's goad, wherewith Shamgar ſlew ſix hundred men. They ſhewed him alſo the jaw-bone with which Sampſon did ſuch mighty feats; they ſhewed him moreover the ſling and ſtone with which David ſlew Goliah of Gath; and the ſword alſo with which the Lord will kill the man of ſin in the day that he ſhall riſe up to the prey. They ſhewed him beſides many excellent things, with which Chriſtian was much delighted. This done, they went to their reſt again. * Chriſtian *made to ſee antient things.*

Then I ſaw in my Dream, That on the morrow he got up to go forwards, but they deſired him to ſtay till the next day alſo: And then, ſaid they, we will (if the day be clear) ſhew you the † delectable mountains; which, they ſaid, would yet further add to his comfort, becauſe they were nearer to the deſired haven, than the place where at preſent he was. So he conſented and ſtaid. When the morning was up, they had him up to the top of the houſe, and bid him look ſouth: So he did, and behold at a great diſtance, he ſaw a moſt pleaſant mountainous country, beautified with woods, vineyards, fruits of all ſorts, flowers alſo, with ſprings and fountains, very delectable to behold. Then he aſked the name of the country? They ſaid, It is Emanuel's Land, and it is as common, ſay they, as this hill is, to and for all the pilgrims. And when thou comeſt there, from thence thou mayeſt ſee to the gate of the cœleſtial city; as the ſhepherds that live there will make appear. † Chriſtian *ſhewed the delectable mountains.* Iſa. xxxiii. 16, 17.

Now he bethought himſelf of ſetting forward, ‡ and they were willing he ſhould. But firſt, ſaid they, let us go again into the armory: So they did, and when he came there, they ‖ harneſſed him from head to foot, with what was of proof, leſt perhaps he ſhould meet with aſſaults in the way. He being, therefore, thus accoutred, walked out with his friends to the gate, and there he aſked the porter, If he ſaw any pilgrims paſs by? The porter anſwered, Yes. ‡ Chriſtian *ſets forward.* ‖ Chriſtian *ſent away arm'd.*

Chr.

Chr. Pray did you know him?

Por. I aſk'd his name, he told me it was Faithful.

Chr. O ſaid Chriſtian, I know him; he is my townſman, my near neighbour, he comes from the place where I was born: How far do you think he may be before?

Por. He is got by this time below the hill.

How Chriſtian and the Porter greet at parting.

Chr. Well, ſaid Chriſtian, Good porter, the Lord be with thee; and add to all thy bleſſings much encreaſe, for the kindneſſes that thou haſt ſhewed to me.

Then he began to go forward, but Diſcretion, Piety, Charity and Prudence would accompany him down to the foot of the hill. So they went on together, repeating their former diſcourſe, till they came to go down the hill. Then ſaid Chriſtian, As it was difficult coming up, ſo far as I can ſee, it is dangerous going down. Yes, ſaid Prudence, ſo it is: For it is an hard matter for a man to go down into the valley of * Humiliation, as thou art now, and to catch no ſlip by the way: Therefore, ſaid they, we are come out to accompany thee down the hill. So he began to go down, but very warily, yet he caught a ſlip or two.

* *The valley of Humiliation.*

Then I ſaw in my Dream, That theſe good companions (when Chriſtian was gone down to the bottom of the hill) gave him a loaf of bread, a bottle of wine, and a cluſter of raiſins, and then he went on his way.

But now in this valley of Humiliation, poor Chriſtian was hard put to it; for he had gone but a little way, before he eſpied a foul fiend coming over the field to meet him; his name was Apollyon. Then did Chriſtian begin to be afraid; and to caſt in his mind, whether to go back, or to ſtand his ground. But he conſider'd again, That he had no † armour for his back, and therefore thought to turn back to him, might give him greater advantage with eaſe to pierce him with his darts; therefore he reſolved to venture and ſtand his ground: For, thought he, ‡ Had I no more in my eye, than the ſaving of my life, 'twould be the beſt way to ſtand.

† Chriſtian *has no armour for his back.*

‡ Chriſtian's *reſolution at the approach of Apollyon.*

So he went on, and Apollyon met him: Now the monſter was hideous to behold; he was cloathed with ſcales like a fiſh (and they are his pride;) he had wings like a dragon, feet like a bear, and out of his belly came fire and ſmoak, and his mouth was as the mouth of a lion. When he was come up to Chriſtian, he beheld him with a diſdainful countenance and thus began to queſtion with him.

Apol. Whence came you? and whither are you bound?

Chr. ‖ I am come from the city of Deſtruction, which is the place of all evil, and am going to the city of Zion.

‖ *Diſcourſe betwixt Chriſtian and Apollyon.*

Ap. By this I perceive thou art one of my ſubjects; for all that country is mine, and I am the

Prince

Prince and God of it. How is it then that thou haſt run away from thy king? Were it not for that I hope thou mayeſt do me more ſervice, I would ſtrike thee now at one blow to the ground.

Chr. I was born indeed in your dominions, but your ſervice was hard, and your wages was ſuch as a man could not live on: *For the wages of ſin is death:* therefore when I was come to years, did, as other conſiderate perſons do, look out, if perhaps I might mend myſelf. Rom. vi.

Apol. There is no prince that will thus lightly loſe his ſubjects, neither will I as yet loſe thee; but ſince thou complaineſt of thy ſervice and wages * be content to go back, and what our country will afford, I do here promiſe to give thee.

* *Apollyon's flattery.*

Chr. But I have let myſelf to another, even to the king of princes, and how can I with fairneſs go back with thee.

Apol. Thou haſt done in this according to the proverb, † *Change a bad for a worſe:* But it is ordinary for thoſe who have profeſſed themſelves his ſervants, after awhile to give him the ſlip, and return again to me: Do thou ſo too, and all ſhall be well.

† Apollyon *undervalues Chriſt's ſervice.*

Chr. I have given him my faith, and ſworn my allegiance to him: How then can I go back from this, and not be hanged as a traytor?

Apol. Thou didſt the ſame to me, and yet I am willing to paſs by all, if now thou wilt yet turn and go back.

Chr. What I promiſed thee, was in my non-age, and beſides, I count that the prince under whoſe banner I now ſtand, is able to abſolve me, yea, and to pardon alſo what I did as to my compliance with thee: And beſides, O thou deſtroying Apollyon, to ſpeak truth, I like his ſervice, his wages, his ſervants, his government, his company and country, better than thine, therefore leave off to perſuade me any farther, I am his ſervant, and will follow him.

Ap. ‡ Conſider again, when thou art in cool blood, what art thou like to meet with in the way that thou goeſt. Thou knoweſt that for the moſt part, his ſervants come to an ill end, becauſe they are tranſgreſſors againſt me and my ways; how many of them have been put to ſhameful death. And beſides thou counteſt his ſervice better than mine, whereas he never came yet from the place where he is, to deliver any that ſerved him out of their hands: But as for me, how many times, as all the world well knows, have I delivered, either by power or fraud, thoſe that have faithfully ſerved me, from him or his, tho' taken by them? And ſo I will deliver thee.

‡ Apollyon *pleads the grievous ends of Chriſtians, to diſſuade* Chriſtian *from perſiſting in his ways.*

Chr. His forbearing at preſent to deliver them, is on purpoſe to try their love, whether they will cleave to him to the end: And for the ill end thou ſayeſt they come to, that is moſt glorious in their account: But for preſent deliverance, they do not much expect it: For they ſtay

for their glory, and then they ſhall have it, when their prince comes in his, and the glory of the angels.

Apol. Thou haſt already been unfaithful in thy ſervice to him, and how doſt thou think to receive wages of him?

Chr. Wherein, O Apollyon! have I been unfaithful to him?

Apol. Thou didſt faint at * firſt ſetting out, when thou was almoſt choaked in the Gulph of Deſpond; thou didſt attempt wrong ways to be rid of thy burden, whereas thou ſhould have ſtaid till thy prince had taken it off. Thou didſt ſinfully ſleep and loſe thy choice things. Thou waſt almoſt perſuaded to go back at the ſight of the lions; and when thou talkeſt of thy journey, and of what thou haſt heard and ſeen, thou art inwardly deſirous of vain-glory in all that thou ſayeſt or doeſt.

* Apollyon *pleads* Chriſtian's *infirmities againſt him.*

Chr. All this is true, and much more, which thou haſt left out; but the prince whom I ſerve and honour, is merciful, and ready to forgive: But, beſides, theſe infirmities poſſeſſed me in thy country, for there I ſuck'd them in, and I have groaned under them, being ſorry for them, and have obtain'd pardon of my prince.

Apol. Then Apollyon broke out into a greater rage, ſaying, I am an enemy to this prince, I hate his perſon, his laws and people. I am come out on purpoſe to withſtand thee.

Apollyon *in a rage falls upon* Chriſtian.

Chr. Apollyon, beware what you do; for I am in the king's highway, the way of holineſs; therefore take heed to yourſelf.

Apol. Then Apollyon ſtraddled quite over the whole breadth of the way, and ſaid, I am void of fear in this matter, prepare thyſelf to die; for I ſwear by my infernal den, That thou ſhalt go no further: Here will I ſpill thy ſoul. And with that he threw a flaming dart in his breaſt; but Chriſtian had a ſhield in his hand, with which he caught it, and ſo prevented the danger of that.

Then did Chriſtian draw, for he ſaw 'twas time to beſtir him, and Apollyon as faſt made at him, throwing darts as thick as hail; by the which, notwithſtanding all that Chriſtian could do to avoid it, Apollyon wounded him in the † head, in his hand and foot. This made Chriſtian give a little back: Apollyon therefore followed his work amain, and Chriſtian again took courage and reſiſted as manfully as he could. This ſore combat laſted for above half a day, even till Chriſtian was almoſt quite ſpent. For you muſt know, that Chriſtian, by reaſon of his wounds, muſt needs grow weaker and weaker.

† Chriſtian *wounded in his Underſtanding, Faith and Converſation.*

Then Apollyon eſpying this opportunity, began to gather up *cloſe to* Chriſtian, and wreſtling with him, gave him a dreadful ‡ fall, and with that Chriſtian's ſword flew out of his hand. Then ſaid Apollyon, *I am ſure of thee now.* And with that he had almoſt preſt him to death;

‡ Apollyon *caſteth* Chriſtian *down to the ground.*

Christian fights Appollyon.

death; ſo that Chriſtian began to deſpair of life: But, as God would have it, while Apollyon was fetching his laſt blow, thereby to make an end of this good man, Chriſtian nimbly ſtretched out his hand for his * ſword, and caught it ſaying † *Rejoice not againſt me, O mine enemy when I fall, I ſhall ariſe*: and with that gave him a deadly thruſt, which made him give back, as one that had received his mortal wound. Chriſtian perceiving that, made at him again, ſaying, *Nay, in all theſe things we are more than conquerors, thro' him that lov'd us.* And with that Apollyon ſpread forth his dragon's wings, and ſped him away that Chriſtian ſaw him no more.

* Chriſtian's victory over Apollyon.

† Mic. 7. 8.

Rom. 8. 9. James 4. 7.

A more unequal match can hardly be,
Chriſtian muſt fight an angel; but you ſee
The valiant man by handling ſword and ſhield,
Does make him, tho' a dragon, quit the field.

In this combat no man can imagine, unleſs he had ſeen and heard, as I ‡ did, what yellowing and hideous roaring Apollyon made all the time of the fight; he ſpake like a dragon: And on the other ſide what ſighs and groans burſt from poor Chriſtian's heart. I never ſaw him all the while give ſo much as one pleaſant look, till he perceived he had wounded Apollyon with his two-edged ſword, then indeed he did ſmile, and look upward; but 'twas the moſt dreadful fight that ever I ſaw.

‡ *A brief relation of the combat by the ſpectators.*

So when the battle was over, Chriſtian ſaid, ‖ *I will here give thanks to him that hath delivered me out of the mouth of the Lion, and to him that did help me againſt Apollyon.* And ſo he did, ſaying,

‖ Chriſtian gives God thanks for his deliverance.

Great Belzebub, *the captain of this fiend,*
Deſign'd my ruin; therefore to this end
He ſent him harneſs'd out, and he with rage,
That helliſh was, did fiercely me engage;
But bleſſed Michael *helped me, and I,*
By dint of ſword did quickly make him fly:
Therefore let me to him give laſting praiſe,
And thank and bleſs his holy name always.

Then there came to him an hand with ſome of the leaves of the tree of life, the which Chriſtian took and applied to the wounds that he had received in the battle, and was healed immediately. He alſo ſat down in that place to eat bread, and to drink of that bottle that was given him a little before; ſo being refreſhed, he addreſſed himſelf to his journey, with his ſword drawn in his § hand; for he ſaid, *I know not but ſome other enemy may be at hand.* But he met with no other affront from Apollyon quite thro' the valley.

§ Chriſtian *goes on his journey, with his ſword drawn in his hand.*

Now at the end of this valley was another, called

* *The valley of the ſhadow of death.*

the * *Valley of the ſhadow of death*, and Chriſtian muſt needs go thro' it, becauſe the way to the cœleſtial city lay thro' the midſt of it: Now this valley is a very ſolitary place. The prophet Jeremiah thus deſcribes it: *A wilderneſs*, [v. 2. 8.] *a land of deſart, and of pits, a land of drought, and of the ſhadow of death, a land that no man (but a chriſtian) paſſeth through, and where no man dwells.*

Now here Chriſtian was worſe put to it than in the fight with Apollyon; as by the ſequel you ſhall ſee.

I ſaw then in my Dream, That when Chriſtian was got on the borders of the *Shadow of Death*, there met him two men, † children of them that brought up an evil report of the good land, making haſte to go back; to whom Chriſtian ſpake as follows:

† *The children of the ſpies go back.*

Numb. xiii.

Chr. Whither are you going?

Men. They ſaid, Back! back! And we would have you do ſo too, if either life or peace is prized by you.

Chr. Why! What's the matter? ſaid Chriſtian?

Men. Matter! ſaid they, we were going that way as you are going, and went as far as we durſt; and indeed, we were almoſt paſt coming back; for had we gone a little further, we had not been here to bring the news to thee.

Chr. But what have you met with? ſaid Chriſtian?

Men. Why, we were almoſt in the *valley of the Shadow of Death*, but that by good hap, we looked before us, and ſaw the danger before we came to it.

Pſ. iv. 10
Pſ. i. 17. ſ. 9.

Chr. But, what have you ſeen? ſaid Chriſtian?

Men. Seen! Why, the valley itſelf, which is as dark as pitch; we alſo ſaw there hobgoblins, ſatyrs, and dragons of the pit; we heard alſo in that valley, a continual howling and yelling, as of people under unutterable miſery, who there ſat bound in afflictions and irons; and over that valley hang the diſcouraging clouds of confuſion: Death alſo does always ſpread his wings over it. In a word, it is every whit dreadful, being utterly without order.

John iii. 5.
c. x. 22.

Chr. Then ſaid Chriſtian, I perceive not yet, by what you have ſaid, but that this is my way to the deſired haven.

Jer. iii. 6.

Men. Be it thy way, we will not chuſe it for ours.

So they parted, and Chriſtian went on his way, but ſtill with his ſword drawn in his hand, for fear leaſt he ſhould be aſſaulted.

I ſaw then in my Dream, ſo far as this valley reached, there was on the right hand a very deep ditch: That it is into which the blind hath led the blind in all ages, and have both there miſerably periſhed. Again, behold on the left-hand there was a very dangerous quag, into which, if even a man falls, he finds no bottom for his foot to ſtand on: Into this quag

Pſ. lxix. 24.

king

king David did once fall, and had no doubt there been ſmothered, had not he that is able plucked him out.

The path-way was here ſo exceeding narrow, and therefore good Chriſtian was the more put to it; for when he fought in the dark to ſhun the ditch on the one hand, he was ready to tip over into the mire on the other; alſo when he ſought to eſcape the mire, without great carefulneſs he would be ready to fall into the ditch: Thus he went on, and I heard him here ſigh bitterly; for beſides the danger mentioned above, the path-way was here ſo dark, that oftentimes when he lift up his foot to go forward, he knew not where, nor upon what he ſhould ſet it next.

About the midſt of the valley, I perceived the mouth of Hell to be, and it ſtood alſo hard by the way-ſide: Now, thought Chriſtian, What ſhall I do? And ever and anon the flame and ſmoke would come out in ſuch abundance, with ſparks and hideous noiſes, (things that cared not for Chriſtian's ſword, as did Apollyon before) that he was forced to put up his ſword, and to betake himſelf to another weapon, called All-prayer: So he cried in my hearing, *O Lord I beſeech thee, deliver my ſoul.* Thus he went on a great while, yet the flames would be reaching towards him: Alſo he heard doleful voices, and ruſhings to and fro, ſo that ſometimes he thought he ſhould be trod in pieces, or trodden down like mire in the ſtreets. Eph. vi. 3. Pſ. i. vi. 3.

Poor man! where art thou now? Thy day is night.
Good man, be not caſt down, thou art yet right.
Thy way to heaven lays by the gates of hell;
Chear up, hold out, with thee it ſhall go well.

This frightful fight was ſeen, and theſe dreadful noiſes were heard by him for ſeveral miles together; and coming to a place where he thought he heard a company of fiends coming forward to meet him, he ſtopt, and began to muſe what he had beſt to do. Sometimes he had half a mind to go back, then again he thought he might be half way thro' the valley: He remembred alſo how that he had already vanquiſhed many a danger: but that the danger of going back might be much more than to go forward, ſo he reſolved to go on: Yet the fiends ſeemed to come nearer and nearer: But when they were come even almoſt at him, he cried out with a moſt vehement voice, *I will walk in the ſtrength of the Lord God.* So they gave back and came no farther. Chriſtian *put to ſtand for awhile*

One thing I would not ſlip: I took notice that now poor Chriſtian was ſo confounded, that he did not know his own voice: And thus I perceived it juſt when he was come over-againſt the mouth of the burning pit, one of the wicked ones got behind him, and ſtept up ſoftly to him, and whiſpering, ſuggeſted many grievous blaſphemies to him, * which he verily thought had proceeded from his own mind. This put Chriſtian more to it than any thing that he met with before; even to think that he ſhould now blaſpheme Him that he loved

*Chriſtian *made believe that he ſpake blaſphemies, when it*

was Satan that ſuggeſted them into his mind.

loved ſo much before; yet if he could have helped it he would not have done it: But he had not the diſcretion either to ſtop his ears, or to know from whence theſe blaſphemies came.

When Chriſtian had travelled in this diſconſolate condition ſome conſiderable time, he thought he heard the voice of a man as going before him, ſaying, *Tho' I walked thro' the valley of the ſhadow of death, I will fear no ill: for thou art with me.*

Pſal. xxiii. 4.

Then he was glad; and for theſe reaſons.

Firſt, Becauſe he gathered from thence, That ſome who feared God, were in the valley as well as himſelf.

Secondly, For that he perceived God was with them, tho' in that dark and diſmal ſtate: And why not, thought he with me? Tho' by reaſon of the impediment that attends this place, I cannot perceive it.

Thirdly, For that he hoped (could he overtake them) to have company by and by.

Job ix. 10.

So he went on, and called to him that was before; but he knew not what to anſwer, for that he alſo thought himſelf to be alone. And by and by the day broke. Then ſaid Chriſtian, He hath turned the *Shadow of Death* into the morning.

Amos v. 8.

* Chriſtian *glad at break of day.*

Now * morning being come he looked back, not out of deſire to return, but to ſee by the light of the day what hazards he had gone thro' in the dark: So he ſaw more perfectly the ditch that was on the one hand, and the quag that was on the other; alſo how narrow the way was which led betwixt them both; alſo now he ſaw the hobgoblins, and ſatyrs and dragons of the pit, but all afar off; for after break of day, they came not nigh, yet they were diſcover'd to him, according to that which is written, *He diſcovereth deep things out of darkneſs, And bringeth out to light the Shadow of Death.*

Now was Chriſtian much afflicted with his deliverance from all the dangers of his ſolitary way, which dangers, though he feared them more before, yet he ſaw them more clearly now, becauſe the light of the day made them conſpicuous to him: And about this time the ſun was riſing, and this was another mercy to Chriſtian; for you muſt note, That though the firſt part of the valley of the *Shadow of Death* was dangerous, yet this ſecond part, which he was yet to go, was, if poſſible, far more dangerous: For, from the place where he now ſtood, even to the end of the valley, the way was all along ſet ſo full of ſnares, traps, gins and nets, here, and ſo full of pits, pit-falls, deep holes and ſhelvings down there, that had it now been dark, as it was when he came the firſt part of the way, had he had a thouſand ſouls, they had in reaſon been caſt away; but as I ſaid, juſt now the ſun was riſing. Then ſaid he, *His candle ſhineth on my head, and by his light I go through darkneſs.*

In this light therefore he came to the end of the valley. Now I ſaw

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in my dream, that at the end of this valley lay blood, bones, aſhes, and mangled bodies of men, even of pilgrims that had gone this way formerly, and while I was muſing what ſhould be the reaſon, I eſpied a little before me a cave, where two giants, Pope and Pagan dwelt in old time; by whoſe power and tyranny, the men whoſe bones, blood, aſhes, &c. lay there, were cruelly put to death. But by this place Chriſtian went without much danger, whereat I ſomewhat wondered: But I have learnt ſince, that Pagan has been dead many a day; and as for the other, tho' he be yet alive, he is by reaſon of age, and alſo of the many ſhrewd bruſhes that he hath met with in his younger days, grown ſo crazy and ſtiff in his joints, that he can do now little more than ſit in the cave's mouth, grinning at pilgrims as they go by, and biting his nails becauſe he cannot come at them.

So I ſaw that Chriſtian went on his way, yet at the ſight of the old man that ſat in the mouth of the cave, he could not tell what to think, eſpecially becauſe he ſpake to him, though he could not go after, ſaying, *You'll never mind till more of you be bound.* But he held his peace, and ſet a good face on't, and ſo went by, and caught no hurt. Then ſang Chriſtian,

O world of wonders (I can ſay no leſs)
That I ſhould be preſerv'd in that diſtreſs
That I have met with here! O bleſſed be
That hand that from it hath deliver'd me:
Danger in darkneſs, devil, hell, and ſin,
Did compaſs me while I this vale was in;
Yea ſnares and pits, and traps, and nets did lie
My path about, that worthleſs ſilly I
Might have been catch'd, intangl'd and caſt down,
But ſince I live let Jeſus wear the crown.

Now as Chriſtian went on his way, he came to a little aſcent, which was caſt up on purpoſe, that pilgrims might ſee before them: Up there, therefore, Chriſtian went, and looking forward, he ſaw Faithful before him upon his journey. Then ſaid Chriſtian aloud, *Ho, ſo, ho! Stay, and I will be your companion* At that Faithful looked behind him: To whom Chriſtian cried, Stay, ſtay, till I come up to you. But Faithful anſwer'd, No, I am upon my life, and the avenger of blood is behind me.

At this Chriſtian was ſomewhat moved and putting to all his ſtrength, he quickly got up with * Faithful, and did alſo overrun him; ſo *the laſt was the firſt.* Then did Chriſtian vain-glorioufly ſmile, becauſe he had gotten the ſtart of his brother; but not taking good heed to his feet, he ſuddenly ſtumbled and fell, and could not riſe again until Faithful came up to help him.

* *Chriſtian overtakes Faithful.*

Then I ſaw in my dream, they went very lovingly † on together, and had ſweet diſcourſe of all that had happened to them in their pilgrimage; and thus Chriſtian began:

† *Chriſtian's fall makes Faithful and he go lovingly together.*

Chr.

Chr. My honoured and well-beloved brother Faithful, I am glad that I have overtaken you, and that God has ſo tempered our ſpirits, that we can walk as companions in this ſo pleaſant a path.

Faith. I thought, dear friend, to have had your company quite from our town, but you did get the ſtart of me: Wherefore I was forced to come thus much of the way alone.

Chr. How long did you ſtay in the city of Deſtruction, before you ſet out after me on your pilgrimage?

* *Their talk about their country from whence they came.*

Faith. * Till I could ſtay no longer; for there was great talk preſently after you were gone out, that our city would in a ſhort time, with fire from heaven, be burned down to the ground.

Chr. What! Did your neighbours talk ſo!

Faith. Yes, 'twas for awhile in every body's mouth.

Chr. What! and did no more of them but you come out to eſcape the danger?

Faith. Tho' there was, as I ſaid, a great talk thereabout, yet I do not think they firmly believe it. For in the heat of the diſcourſe, I heard ſome of them deridingly ſpeak of you, and of your deſperate journey (for ſo they called this your pilgrimage.) But I did believe, and do ſtill, that the end of our city will be with fire and brimſtone from above; and therefore I have made my eſcape.

Chr. Did you hear no talk of neighbour Pliable?

Faith. Yes, Chriſtian, I heard that he followed you till he came to the *Slough of Deſpond*; where, as ſome ſay, he fell in: But he would not be known to have ſo done; but I am ſure he was ſoundly bedaubed with that kind of dirt.

Chr. And what ſaid the neighbours to him?

How Pliable was accounted of when he got home.

Faith. Why, he hath ſince his going back, been had greatly in deriſion, and that among all ſorts of people; ſome do mock and deſpiſe him, and ſcarce will any ſet him to work. He is now ſeven times worſe than if he had never gone out of the city.

Chr. But why ſhould they be ſo ſet againſt him, ſince they alſo deſpiſe the way that he forſook?

Jer. xxviii. 18, 19.

Faith. O they ſay, *Hang him, he is a turncoat, he is not true to his profeſſion*! I think God has ſtirred up his enemies to hiſs at him, and make him a proverb, becauſe he hath forſaken the way.

Chr. Had you no talk with him before you came out?

Faith. I met him once in the ſtreets, but he leered away on the other ſide, as one aſhamed of what he had done; ſo I ſpake not to him.

Chr. Well, at my firſt ſetting out, I had hopes of that man: But now I fear he will periſh in the overthrow of the city. † For it has happen'd to him according to the true

† Pet. ii. 22.

true proverb, *The dog is turned to his vomit again; and the ſow that was waſhed to her wallowing in the mire.* *The Dog and Sow.*

Faith. They are my fears of him too, but who can hinder that which will be?

Chr. Well, neighbour Faithful, ſaid Chriſtian, let us leave him, and talk of things that more immediately concern ourſelves: Tell me now what you have met with in the way as you came: For I know you have met with ſome things, or elſe it may be written for a wonder.

Faith. I eſcaped the Slough that I perceive you fell into, and got up to the gate without that danger; only I met with one whoſe name was * Wanton, who had like to have done me a miſchief. * *Faithful aſſaulted by Wanton.*

Chr. 'Twas well you eſcaped her net: Joſeph was hard put to it by her, and he eſcaped her as you did, but it had like to have coſt him his life. But what did ſhe do to you? Gen. xxix. 11, 12, 13.

Faith. You cannot think (but that you know ſomething) what a flattering tongue ſhe had; ſhe lay at me hard to turn aſide with her, promiſing me all manner of content.

Chr. Nay, ſhe did not promiſe you the content of a good conſcience.

Faith. You know that I mean all carnal and fleſhly content.

Chr. Thank God you have eſcaped her: *The abborred of the Lord, ſhall fall into her ditch.* Prov. xxii. 24.

Faith. Nay, I know not whether I did wholly eſcape her or no.

Chr. Why, I hope you did not conſent to her deſire?

Faith. No, not to defile myſelf; for I remember'd an old writing that I had ſeen, which ſaid, *Her ſteps take hold of hell. So I ſhut mine eyes, becauſe I would not be bewitched with her looks.* Then ſhe railed on me, and I went my way. Prov. v. 5. Job xxxi. 1.

Chr. Did you meet with no other aſſault as you came?

Faith. When I came to the foot of the hill called Difficulty, I met a very aged † man, who aſk'd, What I was, and whither bound, I told him, That I was a Pilgrim, going to the cœleſtial city. Then ſaid the old man, Thou lookeſt like an honeſt fellow; wilt thou be content to dwell with me, for the wages that I ſhall give thee? † *He was aſſaulted by Adam the firſt.*

Then I aſked him his name, and where he dwelt? He ſaid his name was Adam the Firſt, and that he dwelt in the town of Deceit. I aſked him then, What was his works? And what the wages that he would give? He told me, That his work was many delights, and his wages, That I ſhould be his heir at laſt. I farther aſked, What houſe he kept, and what other ſervants he had? So he told me, That his houſe was maintained Eph. iv. 22.

with all the dainties in the world, and that his ſervants were thoſe of his own begetting. Then I aſked, how many children he had? He ſaid, That he had but three daughters, *The Luſt of the Fleſh*, *The Luſt of the Eye*, and *The Pride of Life*; and that I ſhould
* John xxi. 16. marry them if I would. Then I aſked, how long time he would have me live with him? And he told me, As long as he lived himſelf.

Chr. Well, and what concluſion came the Old Man and you to at laſt?

Faith. Why, at firſt I found myſelf ſomewhat inclinable to go with him; for I thought he ſpake very fair; but looking on his forehead, as I talked with him, I ſaw there written, *Put off the old man, with his deeds.*

Chr. And how then?

Fa. Then it came burning hot to my mind, whatever he ſaid, and however he flattered, when he got me home to his houſe, he would ſell me for a ſlave. So I bid him forbear to talk, for I would not come near the door of his houſe. Then he reviled me, and told me, That he would ſend ſuch a one after me, that would make the way bitter to my ſoul. So I turned to go away from him; but juſt as I turned myſelf to go thence, I felt him take hold of my fleſh, and gave me ſuch a deadly twitch back, that I thought he had pull'd part of me after himſelf: This made me cry, *O wretched man!* So I went on my way up the hill.

Now when I had got about half way up, I looked behind me, and ſaw one coming after me, *ſwift as the wind*, for he
Rom. vii. 24. overtook me juſt about the place where the ſettle ſtands.

Chr. Juſt there (ſaid Chriſtian) did I ſit down to reſt me; but being overcome with ſleep, I there loſt this roll out of my boſom.

Fa. But, good brother hear me out: So ſoon as the man overtook me, he was but a word and a blow; for down he knock'd me, and laid me for dead. But when I was a little come to myſelf again, I aſked him, Wherefore he ſerv'd me ſo? He ſaid, becauſe of my ſecret inclining to Adam the Firſt: And with that he ſtruck me another deadly blow on the breaſt, and beat me down backwards: So I lay at his foot as dead as before. When I came to myſelf again, I cry'd him mercy: But he ſaid, *I know not how to ſhew mercy*: And with that knock'd me down again. He had doubtleſs made an end of me, but that one came by, who bad him forbear.

Chr. Who was he that bad him forbear?

Fa. I did not know him at firſt; but as he went by, I perceiv'd the holes in his hands, and in his ſide: Then I concluded that he was our Lord. So I went up the hill.

Chr. That man that overtook you was Moſes. † He
† *The temper of Moſes.* ſpareth none, neither knoweth he how to ſhew mercy to thoſe that tranſgreſs his law.

Fa. I know him very well; it was not the firſt time

time that he had met with me. 'Twas he that came to me when I dwelt ſecure at home, and that told me, He would burn my houſe over my head, if I ſtaid there.

Chr. But did you not ſee the houſe that ſtood there on the top of the hill, on the ſide of which Moſes met you?

Fa. Yes, and the lions too, before I came at it; but for the lions, I think they were aſleep; for it was about noon, and becauſe I had ſo much of the day before me, I paſſed by the porter, and came down the hill.

Chr. He told me indeed, That he ſaw you go by, and I wiſh you had called at the houſe; for they would have ſhewed ſo many rarities, that you would ſcarce have forgot them to the day of your death. But pray tell me, Did you meet no-body in the valley of Humility?

Fa. Yes, I met with one * Diſcontent, who would willingly have perſuaded me to go back again with him: His reaſon was, For that the valley was altogether without honour. He told me moreover, That there to go, was the way to diſoblige all my friends, as Pride, Arrogancy, Self-conceit, Worldly-glory, with others who he knew, as he ſaid, would be very much offended, if I made ſuch a fool of myſelf as to wade through this valley.

* *Faithful aſſaulted by Diſcontent.*

Chr. Well, and how did you anſwer him;

Fa. I told him † That altho' all theſe that he named might claim kindred of me, and that rightly (for indeed they were my relations, *according to the fleſh*) yet ſince I became a pilgrim they have diſowned me, and I alſo have rejected them; and therefore they are no more to me now, than if they had never been of my lineage: I told him moreover, that as to this valley, he had quite miſrepreſented the thing; for *before honour is humility, and a haughty ſpirit before a fall.* Therefore ſaid I, I had rather go thro' this valley to the honour that was ſo accounted by the wiſeſt, than chuſe that which he eſteemed moſt worthy of our affections.

† *Faithful's anſwer to Diſcontent.*

Chr. Met you with nothing elſe in that valley?

Fa. Yes, I met with ‡ Shame, but of all the men I met with in my pilgrimage, he I think, bears the wrong name; the other would be ſaid nay, after a little argumentation, and (ſomewhat elſe) but that bold-fac'd Shame would never have done.

‡ *He is aſſaulted by Shame.*

Chr. Why, what did he ſay to you?

Fa. What! why he objected againſt religion itſelf; he ſaid, 'Twas a pitiful low, ſneaking buſineſs for a man to mind religion; he ſaid, That a tender conſcience was an unmanly thing, and for a man to watch over his words and ways, ſo as to tie up himſelf from that hectoring liberty that the ſpirits of the time accuſtom themſelves to, would make him the ridicule of the times. He ſaid alſo, That but few of the mighty, rich, or wiſe, were ever of my opinion, nor any of them neither, before they were perſuaded to be fools, and to be of

1 Cor. i. 26. ch iii. 18. Phil iii. 7 9. Jo. vii. 48. a voluntary fondneſs to venture the loſs of all, for nobody knows what. He moreover objected the baſe and low eſtate and condition of thoſe that were chiefly the pilgrims of the times in which they liv'd; alſo their ignorance and want of underſtanding in all natural ſciences. Yea, he did hold me to it at that rate alſo, about a great many more things than I here relate; as, *That it was a ſhame to ſit whining and mourning under a ſermon, and a ſhame to come ſighing and groaning home. That it was a ſhame to aſk my neighbour forgiveneſs for petty faults, or to make reſtitution where I have taken from any. He ſaid alſo, That religion made a man grow ſtrange to the Great, becauſe of a few vices (which are called by finner names) and make him own and reſpect the baſe, becauſe of the ſame religious fraternity: And is not this,* ſaid he, *a ſhame?*

Chr. And what did you ſay to him?

Fa. Say, I could not tell what to ſay at firſt. Yea, he put me to it, that my blood came up in my face; even this ſhame fetch'd it up, and had almoſt beat me quite off. But at laſt I began to conſider, That *that which is highly eſteemed among men is had* Luke xvi. 19. *in abomination with God.* And I thought again, this Shame tells me what men are, but it tells me nothing what God, or the Word of God is. And I thought moreover, That at the day of doom, we ſhall not be doomed to death and fire, according to the hectoring ſpirits of the world, but according to the *Wiſdom and Law of the Higheſt.* Therefore, thought I, what God ſays is beſt indeed, is beſt, tho' all the men in the world are againſt it; ſeeing then that God prefers his religion, ſeeing God prefers a tender conſcience, ſeeing they that make themſelves fools for the kingdom of heaven are wiſeſt; and that the poor man that loveth Chriſt, is richer than the richeſt man in the world that hates him; Shame depart, thou art an enemy to my ſalvation; ſhall I entertain thee againſt my Sovereign Lord? How then ſhall I look him in the face at his coming? Should I now be aſhamed of his ways and ſervants, how can I expect the bleſſing? But indeed this Shame was a bold vil- Mark iii. 38. lain; I could ſcarce ſhake him out of my company; yea, he would be hunting of me, and continually whiſpering me in the ear, with ſome or other of the infirmities that attend religion; but as I told him, 'Twas but in vain to attempt further in this buſineſs, for thoſe things that he diſdained, in thoſe did I ſee moſt glory: And ſo at laſt I got paſt this importunate one. And when I had ſhaken him off, then I began to ſing,

The Trials that thoſe men do meet withal,
That are obedient to the heavenly call,
Are manifold, and ſuited to the fleſh,
And come, and come, and come again afreſh;
That now or ſometime elſe, we by them may
Be taken, overcome, and caſt away.
O let the Pilgrims, let the Pilgrims then,
Be vigilant, and quit themſelves like men.

Chr.

Chr. I am glad, my brother, that thou didſt withſtand this villain ſo bravely, for of all, as thou ſayeſt, I think he has the wrong name, for he is ſo bold as to follow us in the ſtreets, and to attempt to put us to ſhame before all men, that is, to make us aſhamed of that which is good; but if he was not himſelf audacious, he would never attempt to do as he does. but let us ſtill reſiſt him, for notwithſtanding all his bravadoes, he promoteth the fool, and none elſe:
The wiſe ſhall inherit glory, ſaith Solomon, *but ſhame* Prov. iii. 35.
ſhall be the promotion of fools.

Fa. I think we muſt cry to him for help againſt Shame, that would have us be *valiant for truth upon the earth.*

Chr. You ſay true: But did you meet nobody elſe in that valley?

Fa. No not I, for I had ſun-ſhine all the reſt of the way, thro' that, and alſo thro' the *Valley of the Shadow of Death.*

Chr. 'Twas well for you; for I had ſun ſhine all the reſt of the way, thro' that and alſo thro' the *Valley of the ſhadow of death.*

Chr. 'Twas well for you; I'm ſure it fared far otherwiſe with me: I had for a long ſeaſon, as ſoon as almoſt I enter'd into the valley, a dreadful combat with that foul fiend Apollyon, yea, I thought verily he would have killed me, eſpecially when he got me down, and cruſhed me under him, as if he would have cruſhed me to pieces: For as he threw me, my ſword flew out of my hand; nay, he told me, He was ſure of me; but *I cried unto God and he heard me, and delivered me out of all my troubles.* Then I enter'd into the *Valley of the Shadow of Death*, and had no light for almoſt half the way through it. I thought I ſhould have been killed there over and over; but at laſt day broke, and the ſun aroſe, and I went thro' that which was behind with far more eaſe and quiet.

Moreover, I ſaw in my dream, that as they went on, Faithful, as he chanced to look on one ſide, ſaw a man whoſe name was Talkative, walking at a diſtance beſide them (for in this place there was room enough for them all to walk) * He was a tall man, and ſomething more comely at a diſtance than at hand: To this man Faithful addreſſed himſelf in this manner:

* *Talkative deſcribed.*

Faith. Friend, Whither away? are you going to the heavenly country?

Talk. I am going to the ſame place.

Fa. That is well; then I hope we ſhall have your good company.

Talk. With a very good will, will I be your companion.

Fa. Come on then and let us go together, and let us ſpend our time in diſcourſing of things that are profitable.

Faithful and Talkative enter into diſcourſe.

Talk. To talk of things that are good, to me is very acceptable, with you, or with any other, and I am glad that I have met with thoſe that incline to ſo good a work: For to ſpeak the truth, † there are but few that care thus to ſpend their time (as they are on

† *Talkative's diſlike of his diſcourſe.*

their

their travels) but chuſe rather to be ſpeaking of things to no profit, and this hath been a trouble to me.

Fa. That is indeed a thing to be lamented; for what thing ſo worthy of the uſe of the tongue and mouth of men on earth, as are the things of the God of Heaven?

Talk. I like you wonderfully well, for your ſayings are full of conviction; and I will add, What thing is ſo pleaſant, and what ſo profitable, as to talk of the things of God.

What things ſo pleaſant? (that is, if a man hath any delight in things that are wonderful) for inſtance: If a man doth delight to talk of the hiſtory, or the miſtery of things, or if a man doth love to talk of miracles, wonders, or ſigns; where ſhall he find things recorded ſo delightfully and ſo ſweetly penn'd, as in the Holy Scriptures?

Fa. That's true, but to profit by ſuch things in our talk, ſhould be our chief deſign.

Talkative's fine diſcourſe.

Talk. That is it that I ſaid; for to talk of ſuch things is moſt profitable, for by ſo doing a man may get knowledge of many things, as of the vanity of earthly things, and the benefit of things above, (thus in general) but more particularly, By this a man may learn the neceſſity of the New-birth, the inſufficiency of our works, the need of Chriſt's righteouſneſs, &c.

Beſides, by this a man may learn what it is to repent, to believe, to pray, to ſuffer, or the like. By this alſo a man may learn what are the great promiſes and conſolations of the goſpel to his own comfort. Further, by this, a man may learn to *refute falſe opinions, to vindicate the truth, and alſo to inſtruct the ignorant.*

Fa. All this is true, and glad I am to hear theſe things from you.

Talk. Alas! the want of this is the cauſe that ſo few underſtand the need of faith, and the neceſſity of a work of grace in their ſoul, in order to eternal life; but ignorantly live in the works of the law, by the which a man can by no means obtain the kingdom of Heaven.

Fa. But by your leave heavenly knowledge of theſe is the gift of God; no man attaineth to them by human induſtry, or only by the talk of them.

O brave Talkative.

Talk. All that I know very well. For *A man can receive nothing except it be given him from Heaven, all is of grace not of works*; I could give you an hundred Scriptures for the confirmation of this.

Fa. Well then, ſaid Faithful, What is that one thing, that we ſhall at this time found our diſcourſe upon?

Talk. What you will: I will talk of things heavenly, or things earthly, things moral or things evangelical, things ſacred, or things prophane, things paſt, or things to come; things foreign, or things at home, things eſſential, or things circumſtantial; provided that all be done to our profit.

Faith.

Faith. Now did * Faithful begin to wonder, and ſtepping to Chriſtian (for he walked all this while by himſelf) he ſaid to him, but ſoftly, *What a brave companion have we got! Surely this man will make a very excellent pilgrim.*

* *Faithful beguiled by Talkative.*

Chr. At this Chriſtian modeſtly ſmiled, and ſaid, † This man with whom you are ſo taken, will beguile with this tongue of his, twenty of them that know him not.

† *Chriſtian makes a diſcovery of Talkative telling Faithful who he was.*

Fa. Do you know him then?

Chr. Know him! Yes, better than he knows himſelf.

Fa. Pray what is he?

Chr. His name is talkative, he dwelleth in our town. I wonder that you ſhould be a ſtranger to him, only that I conſider our town is large.

Fa. Whoſe ſon is he? and whereabouts doth he dwell.

Chr. He is the ſon of one Say-well, he dwells in Prating-Row, and is known of all that are acquainted with him by the name of Talkative in Prating-Row, and notwithſtanding his fine tongue, he is but a ſorry fellow.

Fa. Well, he ſeems to be a very pretty fellow.

Chr. That is to them that have not a thorough acquaintance with him, for he is beſt abroad, near home he is ugly enough: Your ſaying that he is a pretty man, brings to my mind what I have obſerved in the work of the painter, whoſe pictures ſhew beſt at a diſtance, but very near unpleaſing.

Fa. I am ready to think you do but jeſt becauſe you ſmil'd.

Chr. God forbid that I ſhould jeſt, tho' I ſmil'd, in this matter, or that I ſhould accuſe any falſly; I will give you a farther diſcovery of him. This man is for any company, and for any talk; as he talketh now with you, ſo will he talk when he is on the ale-bench; and the more drink he hath in his crown, the more of thoſe things he hath in his mouth; religion hath no place in his heart, or houſe, or converſation; and all he hath lies in his tongue, and his religion is to make a noiſe therewith.

Fa. Say you ſo! then I am in this man greatly deceived.

Chr. Deceived! you may be ſure of it. Remember the proverb *They ſay and do not; but the kingdom of God is not in word, but in power.* He talketh of prayer, of repentance, of death, and of the new Birth; but he knows but only to talk of 'em, I have been in his family, and have obſerv'd him both at home and abroad, and I know what I ſay of him is the truth. ‡ His houſe is as empty of religion as the white of an egg is of ſavour. There is neither prayer nor ſign of repentance for ſin: yea, the brute in his kind

Matt. xxvi.
1 Cor. iv.

Talkative talks but does not.

‡ *His houſe is empty of religion.*

ſerves

* *He is a ſtain to religion.* Rom. ii. 24, 25.

† *The proverb that goes of him.*

ſerves God far better than he. * He is the very ſtain reproach and ſhame of religion to all that know him; it can hardly have a good word in all that end of the town where he dwells, thro' him. Thus ſay the common people that know him, † *A ſaint abroad, and a devil at home.* His poor family finds it ſo: He is ſuch a churl, ſuch a raiſer at, and ſo unreaſonable with his ſervants, that they neither know how to do for, or to ſpeak to him. Men that have any dealings with him ſay, *I'd better deal with a Turk than with him, for fairer dealings I ſhall have at his hands.* This Talkative, if it be poſſible, will go beyond them, defraud, beguile, and over-reach them; beſides he brings up his ſons to follow his ſteps, and if he finds in any of them a fooliſh timorouſneſs (for ſo he calls the firſt appearance of a tender conſcience) he calls them fools and blockheads, and by no means will employ them in much, or ſpeak to their commendation before others. For my part, I am of opinion, that he has by his wicked life, cauſed many to ſtumble and fall, and will be, if God prevents not, the ruin of many more.

Fa. Well, my brother, I am bound to believe you, not only becauſe you ſay you knew him, but alſo becauſe like a chriſtian you make your reports of men. For I cannot think that you ſpeak thoſe things of ill will, but becauſe it is even ſo as you ſay.

Chr. Had I known him no more than you, I might perhaps have thought of him as at the firſt you did: Yea, had I received this report at their hands only that are enemies to religion, I ſhould have thought it had been a ſlander. A lot that often falls from bad mens mouths, upon good mens names and profeſſions. But all theſe things, yet, and a great many more as bad, of my own knowledge I can prove him guilty of. Beſides, good men are aſhamed of him, they can neither call him brother nor friend, the very naming of him among them makes them bluſh, if they know him.

Fa. Well, I ſee that *ſaying and doing are two things*, and hereafter I ſhall better obſerve this diſtinction.

Chr. They are two things indeed, and are as diverſe as are the ſoul and the body; for as the body without the ſoul is but a dead ‡ carcaſe; ſo ſaying, if it be alone, is but a dead carcaſe alſo. The ſoul of religion is the practical part. *Pure religion and undefiled before God and the Father, is this, To viſit the fatherleſs and widows in their afflictions, and to keep himſelf unſpotted from the world.* This Talkative is not aware of, he thinks that hearing and ſaying will make a good chriſtian; and thus he deceiveth his ſoul. Hearing is but as the ſowing of the ſeed; talking is not ſufficient to prove, that fruit is indeed in the heart and life: and let us aſſure ourſelves, That at the day of doom men ſhall be judged according to their fruit: It will not be ſaid then, *Did you believe?* but, *Were you doers, or, talkers only?* and accordingly ſhall they

‡ *The carcaſe of religion.* James i. 27. ſee ver. 2, 3, 24, 25, 26.

be

be judged. The end of the world is compared to our harveſt, and you know men at harveſt regard nothing but fruit. Not that any thing can be accepted that is not of faith; but I ſpeak this to ſhew you how inſignificant the profeſſion of Talkative will be at that day. See Matt. xiv. 25.

Faith. This brings to my mind that of Moſes, by which he deſcribed the beaſt that is unclean. * *He is ſuch a one that parteth the hoof and chewed the cud: not that parteth the hoof only, or that chewed the cud only.* The hare cheweth the cud, but yet is unclean, becauſe he parteth not the hoof. And this truly reſembleth Talkative; he cheweth upon the word, but yet he divideth not the hoof, he parteth not with the way of ſinners; but as the hare, he retaineth the foot of a dog or bear, and therefore he is unclean. Lev. xii. Deut xxxv. * *Faithful convinced of the badneſs of Talkative.* 2 Cor. xiii. 1, 2, 3. ch. xiv. 7.

Chr. You have ſpoken, for ought I know, the true goſpel ſenſe of thoſe texts; and I will add another thing: Paul calleth ſome men, yea, and thoſe great talkers too, *Sounding braſs*, and † *Tinkling cymbals:* that is, as he expounds them in another place, *Things without life, giving ſound; Things without life*, that is, with the true faith and grace of the goſpel; and conſequently, things that ſhall never be placed in the kingdom of heaven, among thoſe that are the children of life; tho' their ſound by their talk, be as it were the tongue or voice of an angel. † *Talkative like to things that ſound without life.*

Fa. Well, I was not ſo fond of his company at firſt, but am as ſick of it now: What ſhall we do to be rid of him?

Chr. Take my advice and do as I bid you, and you ſhall find that he will ſoon be ſick of your company too, except God ſhall touch his heart, and turn it.

Fa. What would you have me do?

Chr. Why, go to him, and enter into ſome ſerious talk about the powers of religion, and aſk him plainly (when he has approv'd of it, for that he will) whether this thing be ſet up in his heart, houſe, or converſation.

Fa. Then Faithful ſtept forward again, and ſaid to Talkative, Come, What chear? How is it now?

Talk. I thank you, well; I thought we ſhould have had a great deal of talk by this time.

Fa. Well, if you will, we will fall to it now; and ſince you have loſt it to me to ſtate the queſtion, let it be this: How doth the ſaving grace of God diſcover itſelf, when it is in the heart of man?

Talk. I perceive then that our talk muſt be about the power of things: Well, 'tis a very good queſtion, and I ſhall be willing to anſwer you. And take my anſwer in brief thus: Firſt, ‡ Where the grace of ‡ *Talkative's falſe diſcovery of Grace.*

God is in the heart, it cauſeth there great outcry again ſin, Secondly,——

Fa. Nay, hold, let us conſider one at once, I think you ſhould rather ſay, It ſhews itſelf by inclining the ſoul to abhor its ſin.

Talk. Why, what difference is there between crying out againſt, and abhorring of ſin?

* *The crying out againſt ſin no ſign of Grace.* Gen. xxxix. 15.

Fa. O a great deal: * a man may cry out againſt ſin, in policy, but he cannot abhor it, but by virtue of godly antipathy againſt it. I have heard many cry out againſt ſin in the pulpit, who yet can abide it well enough in the houſe, heart, and converſation: Joſeph's miſtreſs cried with a loud voice, as if ſhe'd been very holy; but would willingly, notwithſtanding that, have committed uncleanneſs with him. Some cry out againſt ſin, as a mother cries out againſt her child in her lap, when ſhe calls it ſlut and naughty girl, and then falls to hugging and kiſſing it.

Talk. You lie at the catch I perceive.

Fa. No, not I, I am only for ſetting things right. But what is the ſecond thing whereby you will prove a diſcovery of a work of grace in the heart.

Talk. Great knowledge of goſpel myſteries.

† *Great knowledge no ſign of Grace.* 1 Cor. xxxix.

Fa. This ſign ſhould have been firſt, but firſt or laſt, it is all falſe; for knowledge, † great knowledge may be obtained in the myſteries of the goſpel, and yet no work of grace in the ſoul. Yea, if a man have all knowledge he may yet be nothing; and ſo conſequently be no child of God. When Chriſt ſaid, *Do you know all theſe things?* and the diſciples anſwered, *Yes*; he added, *Bleſſed are ye if ye do them.* He doth not lay the bleſſing in the knowing of them, but in the doing of them. For here is a knowledge that is not attended with doing; *He that knoweth his maſter's Will and do it not.* A man may know like an angel, and yet be no chriſtian: Therefore your ſign of it is not true. Indeed to know is a thing that pleaſeth talkers and boaſters! but to do is that which pleaſeth God: Note, That the heart cannot be good without knowledge, for without that the heart is nought: There are therefore two ſorts of knowledge, knowledge that reſteth in the bare ſpeculation of things, and knowledge that is accompanied with the grace of faith and love, which puts a man upon doing even the will of God from the heart. The firſt of theſe will ſerve the talker, but without the other the true chriſtian is not content. ‡ Give me underſtanding and I ſhall keep thy laws; yea, I ſhall obſerve it with my whole heart, *Pſ.* xli. 19, 30.

Two ſorts of knowledge.

‡ *True knowledge attended with endeavours.*

Talk. You lie at the catch again, that is not for edification.

Fa. Well, if you pleaſe, propound another ſign, How this work of grace diſcovereth itſelf where it is.

Talk.

Talk. Not I, for I ſee we ſhall not agree.

Fa. Well, will you give me leave?

Talk. You may uſe your liberty.

Fa. A work of grace in the ſoul diſcovereth itſelf either to him that hath it, or to the ſtander-by. To him that hath it, thus it gives him conviction of ſin, eſpecially the defilement of his nature and the ſin of unbelief, (for the ſake of which he is ſure to be damn'd, if he findeth not mercy at God's hand, by faith in Jeſus Chriſt.) This ſight and ſenſe of things worketh in him ſorrow and ſhame for him: he findeth, moreover, reveal'd in him the Saviour of the world, and the abſolute neceſſity of cloſing with him for life, at the which he findeth hungerings and thirſtings after him, to which hungerings, &c. the promiſe is made. Now according to the ſtrength or weakneſs of his faith in his Saviour, ſo is his joy and peace, ſo is his love to holineſs, ſo are his deſires to know more and more, and alſo to ſerve him in this world. But tho' I ſay it diſcovers itſelf thus unto him; yet it is but ſeldom that he is able to conclude, that this is a work of grace, becauſe his corruptions now, and his abuſed reaſon makes his mind not judge in this matter; therefore in him that hath this work, there is required a very ſound judgment, before he can with ſteadineſs conclude, that this is *a work of Grace*.

One good ſign of Grace.
Jo. xvi. 8. *from* 7, 24.
John vi. 9.
Mark vi. 16.
Pſal. xxxviii. 18.
Jer. xxxi 9.
Gal. ii. 15.
Acts iv. 12.
Matt. v. 6.
Rev. i. 6.
Rom. xx. 10.
Ph. viii. 17.
Matt. v. 9.
John xxiv. 15.

To others it is thus diſcovered.

1. By an experimental confeſſion of his faith in Chriſt. 2. By a life anſwerable to that confeſſion, to wit, a life of holineſs, *heart holineſs, family holineſs*, (if he hath a family,) and by *converſation holineſs* in the world; which in general teacheth him inwardly to abhor his ſin, and himſelf, for that, in ſecret to ſuppreſs it in his family, and promote holineſs in the world, not by talk only, as an hypocrite or talkative perſon may do, but by a practical ſubjection in faith and love to the power of word; and now, ſir, as to this brief deſcription of the work of grace, and alſo the diſcovery of it, if you have ought to object, object: If not, then give me leave to propound to you a ſecond queſtion.

Pſalm l. 10.
John xii. 5, 6.
Ezek. ix. 43.

Talk. Nay, my part is not now to object but to hear: Let me therefore have your ſecond queſtion.

Fa. It is this, Do you experience this firſt part of the deſcription of it? * And doth your life and converſation teſtify the ſame? Or, ſtandeth your religion in word or tongue, and not in deed or truth? Pray if you incline to anſwer me in this, ſay no more than you know the God above will ſay amen to; and alſo nothing but what your conſcience can juſtify you in; *For not he that commendeth himſelf is approved, but whom the Lord commendeth.* Beſides, to ſay I am thus, and thus, when my converſation, and all my neighbours tell me I lie, is great wickedneſs.

* *Another good ſign of Grace.*

* *Talkative not pleaſed with Faithful's queſtion.*

Talk. Then * Talkative at firſt began to bluſh, but recovering himſelf, he thus replied: You come now to experience, to conſcience and God, and to appeal to him for juſtification of what is ſpoken. This kind of diſcourſe I did not expect, nor am I diſpoſed to give an anſwer to ſuch queſtions, becauſe I count not myſelf bound thereto unleſs you take upon you to be a chatechiſer, and tho' you ſhould ſo do, yet I may refuſe to make you my judge. But I pray, will you tell me why you aſk me ſuch queſtions?

† *The reaſon why Faithful put to him that queſtion Faithful's plain dealing to Talkative.*

Fa. † Becauſe I ſaw you forward to talk, and becauſe I knew you had ought elſe but notions. Beſides, to tell you all the truth, I have heard of you, that you are a man whoſe religion lies in talk, that your converſation gives your profeſſion the lie. They ſay you are a ſport amongſt chriſtians, and religion fareth the worſe for your ungodly converſation; and ſome already have ſtumbled at your wicked ways, and that more are in danger of being deſtroyed thereby; your religion, an ale-houſe, and covetouſneſs, uncleanneſs, ſwearing, lying, and vain company-keeping, &c. will ſtand together. The proverb is true of you which is ſaid of a whore; to wit, *That ſhe is a ſhame to all women*, ſo are you a ſhame to all profeſſors.

Talkative flings away from Faithful.

Talk. Since you are ready to take up report, and to judge ſo raſhly as you do, I cannot but conclude you are ſome peeviſh or melancholick man, not fit to be diſcourſed with, and ſo adieu.

Chr. Then came up Chriſtian, and ſaid to his brother, I told you how it would happen, your words and his luſts could not agree; he had rather leave your company than reform his life; but he is gone, as I ſaid, ‡ let him go; the loſs is no man's but his own; he has ſav'd us the trouble of going from him; for he continuing (as I ſuppoſe he will) as he is, he would have been but a blot in our company; beſides the apoſtle ſays, *from ſuch withdraw thyſelf.*

‡ *A good riddance.*

Fa. But I am glad we had this little diſcourſe with him, it may happen that he will think of it again; however, I have dealt plainly with him, and ſo I am clear of his blood if he periſheth.

Chr. You did well to talk ſo plainly to him as you did; there is but little of this faithful dealing with men now-a-days, and that makes religion *ſtink ſo in the noſtrils* of many as it doth; for they are theſe talkative fools, whoſe whole religion is only in words, and are debauch'd and vain in their converſation (that being ſo much admitted into the fellowſhip of the godly) do puzzle the world, blemiſh Chriſtianity, and grieve the ſincere, I wiſh that all men would deal with ſuch, as you have done, then ſhould they be either made more comfortable to religion, or the company of ſaints would be too hot for them.

Then did Faithful ſay.

How Talkatives at firſt lifts up his plumes!
How bravely doth he ſpeak! how he preſumes

To

To drive all down before him! but ſo ſoon
As Faithful talks of heart-work, like the moon
That's paſt the Full into the Wane he goes:
And ſo will all, but he that heart-work knows.

Thus they went on talking of what they had ſeen by the way, and ſo made that way eaſy, which would otherwiſe, no doubt have been tedious to them, for now they went through a wilderneſs.

Now when they had got almoſt quite out of this wilderneſs, Faithful chanced to caſt his eye back, and eſpied one coming after them, and he knew him. Oh! ſaid Faithful to his brother, Who comes yonder! Then Chriſtian looked and ſaid, It is my good friend Evangeliſt. Aye, and my friend too, ſaid Faithful, for it was he that ſet me in the way to the gate Now as Evangeliſt came up to them, he thus ſaluted them

Evan. * Peace be with you, dearly beloved, and peace be to your helpers.

* Evangeliſt *overtakes them again.*

Chr. Welcome, welcome, my good Evangeliſt, the ſight of thy countenance brings to my remembrance thy antient kindneſs and unwearied labours for my eternal good.

† *They are glad at the ſight of him.*

Fa. And a thouſand times welcome, ſaid good Faithful; thy company, O ſweet Evangeliſt, how deſirous it is to us poor pilgrims!

Evan. Then ſaid Evangeliſt, how hath it fared with you, my friends, ſince the time of our laſt parting? What have you met with, and how have you behaved yourſelves?

Then Chriſtian and Faithful told him of all things that happened to them on the way, and how, and with what difficulty they had arrived at that place.

Evan. ‡ Right glad am I, ſaid Evangeliſt, not that you have met with trials, but that you have been victors; and for that you have (notwithſtanding many weakneſſes) continued in the way to this very day.

‡ *His exhortation to them.*

I ſay, right glad am I of this thing, and that for my own ſake and yours; I have ſowed, and you have reaped, and the day is coming when both, He that ſoweth, and they that reaped, ſhall rejoice together; that is, if you hold out, for in due time ye ſhall reap, if ye faint not The crown is before you, and it is an incorruptable one, ſo run that you may obtain it. Some there be that ſet out for this crown, and after they have gone far for it, another comes in and takes it from them; hold faſt therefore that you have, let no man take your crown; you are not yet out of the gun-ſhot of the devil, you have not yet reſiſted unto blood, ſtriving againſt ſin. Let the kingdom be always before you, and believe ſtedfaſtly concerning things that are inviſible. Let nothing that is on this ſide the other world get within you; and above all, *Look well to you own hearts, and to the luſts thereof, for they are deceitful above all things, and deſperately wicked*; ſet your faces like a flint, you have all power in heaven and earth on your ſide.

Chr.

They thank him for his exhortation.

Chr. Then Chriſtian thanked him for his exhortation, but told him withal, that they would have him ſpeak further to them for their help the reſt of the way, and the rather for that they well knew that he was a prophet, and could tell them of things that might happen unto them, and how they might reſiſt and overcome them. To which requeſt Faithful alſo conſented. So Evangeliſt began as followeth.

* *He foretelleth what troubles they ſhall meet in Vanity-Fair, and encourages them unto ſtedfaſtneſs.*

Evan. * My ſons, you have heard in the words of the truth of the goſpel, that you muſt thro' many tribulations enter into the kingdom of heaven. And again, that in every city bonds and afflictons abide on you, and therefore you cannot expect that you ſhould go long on your pilgrimage without them in ſome ſort or other. You have found ſomething of the truth of theſe teſtimonies upon you already, and more will immediately follow; for now as you ſee you are almoſt out of this wilderneſs, and therefore you will ſoon come into a town that you will ſee by-and-by before you, and in that town you will be hard beſet with enemies, who will ſtrain hard but they will kill you, and be ſure that one or both of you muſt ſeal the teſtimony which you hold with blood; but be you faithful unto death, and the King will give you a crown of life. † He that ſhall die there, although his death will be unnatural, and his pains perhaps great, yet he will have the better of his fellow; not only becauſe that he will arrive at the cœleſtial city ſooneſt, but he will eſcape many miſeries that the other will meet with in the reſt of his journey. But when you are come to the town, and ſhall find fulfilled what I have here related, then remember your friend, and quit yourſelves like men, and commit the keeping of your ſouls to your God in well doing, as unto a faithful creator.

† *He whoſe lot it will be there to ſuffer, will have the better of his brother.*

Then I ſaw in my dream, that when they were got out of the wilderneſs, they preſently ſaw a town before them; the name of that town is Vanity; and at the town there is a fair kept, called Vanity-Fair; it is kept all the year long; it beareth the name of Vanity-Fair, becauſe the town where it is kept, is lighter than vanity; and alſo becauſe all that is there ſold, or that cometh thither is vanity. As is the ſaying of the Wiſe, *All that cometh is vanity.*

This fair is no new-erected buſineſs, but a thing of antient ſtanding; I will ſhew you the original of it.

‡ *The Antiquity of this Fair.*

‡ Almoſt five thouſand years agone there were pilgrims walking to the cœleſtial city, as thoſe two honeſt perſons are; and Belzebub, Apollyon and Legion, with their companions, perceiving by the path that the pilgrims made, that their way to the city lay thro' this town of Vanity, they contriv'd here to ſet up a fair, a fair wherein ſhould be ſold all ſorts of vanity, and that it ſhould laſt all the year long.

There-

Therefore at this fair aae all ſuch merchandizes ſold, as * Houſes, Lands, Trades, Places, Honours, Preferments, Titles, Countries, Kingdoms, Luſts, Pleaſures; and Delights of all ſorts, as Whores, Bawds, Wives, Huſbands, Children, Maſters, Servants, Lives, Blood, Bodies, Souls, Silver, Gold, Pearls, Precious Stones, and what not.

* *The merchandize of this fair.*

And moreover, at this Fair there is at all times to be ſeen Jugglings, Cheats, Games, Plays, Fools, Apes, Knaves, and Rogues, and that of every kind.

Here are to be ſeen too, and that for nothing, Theſts, Murders, Adulteries, Falſe-ſwearers, and that of a blood-red colour.

And as in other Fairs of leſs moment, there are ſeveral Rows and Streets, under their proper names, where ſuch wares are vended; ſo here likewiſe you have the proper Places, Rows, Streets, (*viz.* Countries and kingdoms) where the wares of this Fair are ſooneſt to be found: † Here is the Britain-Row, the French-Row, the Italian-Row, the Spaniſh-Row, the German-Row, where ſeveral ſorts of vanities are to be ſold. But as in other Fairs, ſome one commodity is as the chief of all the Fair, ſo the ware of Rome, and her merchandize, is greatly promoted in this fair; only our Engliſh nation, with ſome other, have taken a diſlike thereat.

† *The Streets of the Fair.*

Now, as I ſaid, the way to the cœleſtial city lies juſt thro' this town, where this luſty Fair is kept; and he that will go to the city, and yet not go thro' this town, muſt needs go out of the world. ‡ The Prince of Princes himſelf, when here, went thro' this town to his own country, and that upon a Fair-day too. Yea, and as I think, it was Belzebub, the chief Lord of this Fair, that invited him to buy of his vanities, yea, would have made him Lord of the Fair, would he but have done him reverence as he went thro' the town. Yea, becauſe he was ſuch a perſon of honour, Belzebub had him from ſtreet to ſtreet, and ſhewed him all the kingdoms of the world in a little time, that he might (if poſſible) allure the bleſſed one to cheapen and buy ſome of his vanities: ‖ But he had no mind to the merchandize, and therefore left the town, without laying out one farthing upon theſe vanities. This Fair therefore is an antient thing, of long ſtanding, and a very great Fair.

1 Cor. xv. 10.

‡ *Chriſt went thro' this Fair.* Matt. vii. 8. Luke iv. 5,6,7.

‖ *Chriſt bought nothing in this Fair.*

§ Now theſe pilgrims, as I ſaid, muſt needs go thro' this Fair. Well, ſo they did; but behold, even as they entered into the Fair, all the people in the Fair were moved, and the town itſelf as it were in a hubbub about them; and that for ſeveral reaſons; for,

§ *The* pilgrims *enter the Fair. The Fair in a hubbub.*

Firſt, * The pilgrims were cloathed with ſuch kind of raiment as was diverſe from the raiment of any

* *The firſt cauſe of the hubbub.*

that

that traded in that Fair. The people therefore of
1 Cor. ii. 7. the Fair made a great gazing upon them: Some ſaid *they were fools*, ſome *they were bedlams*, and ſome *they were outlandiſh men.*

Secondly, † And as they wonder'd at their apparel,
† *The ſecond cauſe of the hubbub.* ſo they did alſo at their ſpeech; for few could underſtand what they ſaid; they naturally ſpake the language of Canaan; but they that kept the Fair were the men of this world: So that from one end of the Fair to the other, they ſeem'd barbarians to each other.

Thirdly, ‡ But that which did not a little amuſe
‡ *Third cauſe of the hubbub.* the merchandizers, was, that theſe pilgrims ſet very lightly by all their wares; they cared not ſo much as to look upon them; and if they called upon them to
Pſ cxix 37. buy, they would put their fingers to their ears, and
and iii. 19, 20. ſay, *Turn away mine eyes from beholding vanity*; and look upward, ſignifying, that their trade and traffick was in heaven.

One chanced, mocking, beholding the carriages of
Firſt cauſe of the hubbub. the men, to ſay unto them, *What will ye buy?* But
They are mock'd. they looking gravely upon him, ſaid, *We buy the truth.* At that, there was an occaſion taken to deſpiſe the men the more; ſome mocking, ſome taunting, ſome ſpeaking reproachfully, and ſome calling upon others to ſmite them. At laſt ‖ things came to an hubbub, and great ſtir was in the Fair, inſomuch that all order was confounded.

‖ *The Fair in a hubbub a ſecond time.* Now was word preſently brought to the Great One of the Fair, who quickly came down and deputed ſome of his moſt truſty friends to take thoſe men into examination, about whom the Fair was almoſt overturned. So the men § were brought to examination;
§ *They are examin'd.* and they that ſat upon them aſked them, Whence they came, Whither they went, and What they did
* *They tell who they are, and whence they came.* there in ſuch an unuſual garb? The men told them, * That they were pilgrims and ſtrangers in the world, and that they were going to their own country, which was the heavenly Jeruſalem, and that they had given no occaſion to the men of the town, nor yet to the merchandizers, thus to abuſe them, and ſtop them in their journey: Except it was for that, when one aſked them what they would buy, they ſaid they would *buy the truth.* But they that were appointed to examine them, did not believe them to be any
They are taken for madmen. other than Bedlams, and mad, or elſe ſuch as came to put all things into a confuſion in the Fair, There-
† *They are put in the cage.* fore they took them and beat them, and beſmeared them with dirt. † and then put them into the cage, that they might be made a ſpectacle to all the men of the Fair. There they lay for ſome time, and were made the ob-

jects

jects of any man's ſport and malice or revenge, the Great-One of the Fair languiſhing ſtill at what befel them: * But, the men being patient, and not rendring railing for railing, but contrariwiſe bleſſing, and giving good words for bad, and kindneſs for injuries done, † ſome men in the Fair that were more obſerving, and leſs prejudiced than the reſt, began to check and blame the baſer ſort for their continual abuſes done by them to the men: They therefore in angry manner let fly at them again, counting them as bad as the men in the cage, and telling them that they ſeemed confederates, and ſhould be made partakers of their misfortunes. The others replied, That for ought they could ſee, the men were quiet and ſober, and intended nobody any harm: And that there were many that traded in their Fair, that were more worthy to be put into the cage, yea, and pillory too, than were the men that were bruiſed. Thus after divers words had paſſed on both ſides (the men behaving themſelves all the while very wiſely and ſoberly before them) they fell to ſome blows among themſelves, and did harm one to another. ‡ Then were theſe two poor men brought before the examiners again, and were charged, as being guilty of the hubbub that had been in the Fair. So they beat them pitifully, and hanged irons upon them, and led them in chains up and down this Fair, for an example and terror to others, leaſt they ſhould ſpeak in their behalf, or join themſelves unto them. But Chriſtian and Faithful behaved themſelves yet more wiſely, and received the ignominy and ſhame that was put on them, with ſo much meekneſs and patience, that it ‖ won to their ſide (tho' but few in compariſon of the reſt) ſeveral of the men in the Fair. This put the other party yet into a greater rage, inſomuch that they concluded the death of theſe two men. Wherefore they threatned, That neither cage nor irons ſhould ſerve their turn, but § that they ſhould die for the abuſe they had done, and for deluding the men of the Fair.

* Then were they remanded to the cage again, until further orders ſhould be taken with them. So they put them in, and made their feet faſt in the ſtocks.

* *Their behaviour in the cage.*

† *The men of the Fair fall out about thoſe two men.*

‡ *They are made the authors of this diſturbance.*

They are led about the Fair in chains for a terror to others.

‖ *Some men of the Fair went over to them.*

§ *Their adverſaries reſolve to kill 'em.*

* *They're again put into the cage*

Behold VANITY-FAIR! *The* pilgrims *there*
Are chain'd, and ſton'd beſide:
Even ſo it was, our LORD *paſs'd here,*
And on mount Calvery *dy'd.*

Here therefore they called again to mind what they had heard from their faithful friend Evangeliſt, and were the more confirm'd in their ways and ſufferings, by what he told them would happen to them. They alſo now comforted each other, that whole lot it was to ſuffer, even he ſhould have the beſt on't; therefore each man ſecretly wiſh'd

that he might have the preferment: But committing themſelves to the all-wiſe diſpoſal of him who ruleth all things, with much content they abode in the condition in which they were, until they ſhould be otherwiſe diſpoſed of.

And brought to trial. Then a convenient time being appointed they were brought forth to their trial, in order to their condemnation. When the time was come, they were brought before their enemies and arraigned, The judge's name was Lord Hate-Good. Their indictment was one and the ſame in ſubſtance, tho' ſomewhat varying in form; the contents whereof was this:

* *Their indictment.* * That they were enemies to, and diſturbers of their trade: That they had made commotions and diviſions in the town, and had won a party to their own moſt dangerous opinions, in contempt of the law of their prince.

† *Faithful's anſwer for himſelf.* † Then Faithful bagan to anſwer, That he had only ſet himſelf againſt that which had ſet itſelf againſt him that is higher than the higheſt. And, ſaid he, as for diſturbance I make none, being myſelf a man of peace: The parties that were won to us, were won by beholding our truth and innocence, and they are only turned from the worſe to the better. And as to the king you talk of, ſince he is Belzebub, the enemy of our Lord, I defy him and all his angels.

Then proclamation was made, That they that had ought to ſay for their Lord the King againſt the priſoner at the bar, ſhould forthwith appear and give in their evidence. So there came in three witneſſes, to wit, Envy, Suſpicion, and Pick-thank: They were then aſked, If they knew the priſoner at the bar? And what they had to ſay for their Lord the King againſt him?

‡ *Envy begins.* Then ſtood forth ‡ Envy, and ſaid to this effect, *My Lord, I have known this man a long time, and will atteſt upon my oath before this honourable bench, That he is*——

Judge. Hold—Give him his oath.

So they ſwear him: Then he ſaid, My Lord, This man, notwithſtanding his plauſible name, is one of the vileſt men in our country; he neither regardeth prince nor people, law nor cuſtom, but doth all that he can to poſſeſs all men with certain of his diſloyal notions, which he, in general, calls principles of faith and holineſs. And in particular, I heard him once myſelf affirm, that chriſtianity and the cuſtom of our town of Vanity, were immediately oppoſite, and could not be reconciled. By which ſaying, my Lord, he doth at once not only condemn all our laudable doings, but us in the doing them.

Judge. Then did the judge ſay unto him, *Haſt thou any more to ſay?*

Envy. My Lord, I could ſay much more, only I would not be te-

dious

dious to the court. Yet if need be, when the other gentlemen have given in their evidence, rather than any thing ſhall be wanting that will diſpatch him, I will enlarge my teſtimony againſt him. So he was bid to ſtand by.

Then they called Superſtition, and bid him look upon the priſoner; they alſo aſked, What he could ſay for their Lord the King againſt him? Then they ſwear him; ſo he began:

Super. * My Lord, I have no great acquaintance with this man, nor do I deſire to have further knowledge of him: However, this I know, That he is a very peſtilent fellow, from ſome diſcourſe that the other day I had with him in this town; for then talking with him, I heard him ſay, That our religion was nought, and ſuch by which a man could by no means pleaſe God. Which ſaying of his, my Lord, your Lordſhip very well knows what neceſſarily thence will follow, to wit, that we ſtill do worſhip in vain, are yet in our ſins, and finally ſhall be damn'd: And this is that which I have to ſay.

* *Superſtition follows.*

Then was Pick-thank ſworn, and did ſay what he knew in behalf of their Lord the king, againſt the priſoner at the bar.

Pick. † My Lord, and you gentlemen all; This fellow I have known a long time, and have heard him ſpeak things that ought not to be ſpoke: For he hath railed on our noble prince Belzebub, and hath ſpoken contemptibly of his honourable friends, whoſe names are, ‡ the Lord Old-Man, the Lord Carnal-Delight, the Lord Luxurious, the Lord Deſire-of-Vain-Glory, my old Lord Lechery, Sir Having-Greedy, with all the reſt of our nobility; and he hath ſaid moreover, That if all men were of his mind, if poſſible, there is not one of theſe noblemen ſhould have any longer a being in this town. Beſides he hath not been afraid to rail on you, my Lord, who are now appointed to be his judge, calling you an ungodly villain, with many other ſuch like vilifying terms, with which he hath beſpattered moſt of the gentry of our town.

† *Pickthank's teſtimony.*

‡ *Sins are all Lords and great ones.*

When this Pick-thank had told his tale, the judge directed his ſpeech to the priſoner at the bar, ſaying, Thou renegade, heretick, and traitor, haſt thou heard what theſe honeſt gentlemen have witneſs'd againſt thee?

Now Faithful, play the man, ſpeak for thy God:
Fear not the wicked's malice, nor their rod:
Speak boldly, man, the truth is on thy ſide,
Die for it, and to life in triumph ride.

Faith. May I ſpeak a few words in my own defence?

Judge. Sirrah, Sirrah, thou deſerveſt to live no longer, but to be ſlain immediately upon the place: Yet that all men may ſee our gentleneſs towards thee, Let us hear what thou vile renegade has to ſay.

* *Faithful's defence of himself.*

Faith. 1. * I say then, in answer to what Mr. Envy hath spoken, I never said nought but this, That what rule, or laws, or custom, or people, were flat against the word of God, are diametrically opposite to christianity. If I have said amiss in this, convince me of my error, and I am ready here before you to make my recantation.

2. As to the second, to wit, Mr. Superstition, and his charge against me, I said only this, That in the worship of God there is required a divine faith, but there can be no divine faith without a divine revelation of the will of God. Therefore whatever is thrust into the worship of God, that is not agreeable to divine revelation, cannot be done by an human faith, which faith will not be profitable to eternal life.

3. As to what Mr Pick-thank hath said, I say (avoiding terms, as that I am said to rail, and the like) that the prince of this town, with all the rabblement, his attendants, by him gentlemen named, are more fit for being in hell, than in this town and country, *and so the Lord have mercy upon me.*

† *The Judge's speech to the Jury.*

Then the Judge called to the Jury (who all this while stood by to hear and observe) † Gentlemen of the jury, you see this man about whom so great an uproar hath been made in this town: You have also heard what these worthy gentlemen have witnessed against him: Also you have heard his reply and confession: It lieth now in your breast to hang him, or save his life; but yet I think meet to instruct you in our law.

Exod. i.

There was an act made in the days of Pharaoh the Great, servant to our prince, that lest those of a contrary religion should multiply, and grow too strong for him, their males should be thrown into the river. There was an act also made in the days of Nebuchadnezzar the Great, another of his servants, That whosoever would not fall down and

Dan. iii.

worship his golden image, should be thrown into the fiery furnace. There was an act also made in the days of Darius, That whoso for some time called upon any God but him, should be cast into the lion's den. Now the substance of these laws this rebel has broken, not only in thought (which is not to be borne) but also in word and deed; which must therefore needs be intolerable.

For that of Pharaoh, his law was made upon suspicion, to prevent mischief, no crime yet being apparent; but here is a crime apparent. For the second and third, you see he disputeth against our religion; and for the treason he hath confessed, he deserveth to die the death.

‡ *The Jury and their names.*

Then went the Jury out, ‡ whose names were Mr. Blindman, Mr. No-good, Mr Malice, Mr. Love-lust, Mr. Live-loose, Mr. Heady, Mr High-mind, Mr. Enmity, Mr. Liar, Mr. Cruelty, Mr. Hate-light, and Mr. Implacable, who every one gave in his private verdict against him among themselves, and afterwards unanimously concluded

to

to bring him in guilty before the Judge. And firſt among themſelves, * Mr. *Blindman* the foreman ſaid, *I ſee clearly that this man is an heretick.* Then ſaid Mr. *No-Good, Away with ſuch a fellow from the earth.* *Aye*, ſaid Mr. *Malice, For I hate the very looks of him.* Then ſaid Mr. *Love-luſt, I could never endure him* *Nor I*, ſaid Mr. *Live-looſe, for he would always be condemning my ways.* *Hang him, hang him*, ſaid Mr. *Heady.* *A ſorry ſcrub*, ſaid Mr. *High-mind.* *My heart riſeth againſt him*, ſaid Mr. *Enmity.* *He is a rogue*, ſaid Mr. *Liar.* *Hanging is too good for him*, ſaid Mr. *Cruelty.* *Let's diſpatch him out of the way*, ſaid Mr. *Hate-light.* Then ſaid Mr *Implacable, Might I have all the world given me, I could not be reconciled to him, therefore let us forthwith bring him in guilty of death.* † And ſo they did; therefore he was preſently condemn'd to be had from the place where he was, to the place from whence he came, and there to be put to the moſt cruel death that could be invented.

* *Every one's private verdict.*

† *They conclude to bring in guilty of death.*

They therefore brought him out, to do with him according to their law; ‡ and firſt they ſcourg'd him, then they buffeted him, then they launch'd his fleſh with knives, after that they ſtoned him with ſtones, then pricked him with their ſwords, and laſt of all they burnt him to aſhes at a ſtake. Thus came Faithful to his end.

‡ *The cruel death of Faithful.*

Brave Faithful! Bravely done in word and deed!
Judge, Witneſſes, and Jury have, inſtead
Of overcoming thee, but ſhewn their rage,
When they are dead, thou'lt live from age to age.

‖ Now I ſaw that there ſtood behind the multitude a chariot, and a couple of horſes, waiting for Faithful, (who ſo ſoon as his adverſaries had diſpatched him) was taken up into it, and ſtraitway was carried up through the clouds with ſound of trumpet, the neareſt way to the cœleſtial gate. § But as for Chriſtian, he had ſome reſpite, and was remanded back to priſon; ſo he there remained for a ſpace: But he that over-rules all things, having the power of their rage in his own hand, ſo wrought it about that Chriſtian for that time eſcaped them, and went his way.

‖ *Chariot and horſes take away Faithful.*

§ *Chriſtian ſtill a priſoner.*

And as he went he ſang, ſaying,

* *Well, Faithful, thou haſt faithfully profeſt*
Unto thy Lord, of whom thou ſhalt be bleſt,
When faithleſs ones, with all their vain delight
Are crying out under their helliſh plight:
Sing, Faithful, ſing, and let thy name ſurvive,
For tho' they kill'd thee, thou art ſtill alive.

* *The ſong that Chriſtian made of Faithful after his death.*

Now I ſaw in my dream that Chriſtian went not forth alone, for there

there was one whoſe name was Hopeful (being ſo made * by the beholding of Chriſtian and Faithful in their words and behaviour, in their ſufferings at the Fair) who joined himſelf unto him, and entering into a brotherly covenant, told him, That he would be his companion. Thus one died to their teſtimony by the truth, and another riſes out of his aſhes, to be a companion with Chriſtian in his pilgrimage. †This Hopeful alſo told Chriſtian, That there were many more of the men in the Fair that would take their time and follow after.

* *Chriſtian has another companion.*

† *There are more of the men in the Fair will follow.*

So I ſaw, that quickly after they were got out of the Fair, they overtook one that was going before them, whoſe name was ‡ By-ends; then they ſaid to him, What countryman, ſir? And how far go you this way? He told them, That he came from the town of Fair-ſpeech, and he was going to the cœleſtial city (but told them not his name.)

‡ *They overtake By-ends.*

From Fair-ſpeech, ſaid Chriſtian! Is there any good that lives there?

Prov. vi. 15.

Chr. Pray, ſir, what may I call you? ſaid Chriſtian.

By-ends. I am a ſtranger to you, and you to me; if you be going this way, I ſhall be glad of your company; if not, I muſt be content.

By-ends loth to tell his name.

Chr. This town of Fair-ſpeech, ſaid Chriſtian, I have heard of, and as I remember, they ſay it is a wealthy place.

By-ends. Yes, I will aſſure you that it is, and I have very many rich kindred there.

Chr. Pray, who are your kindred there, if a man may be ſo bold?

By-ends. Almoſt the whole town: And in particular, my Lord Turn-about, my Lord Time-ſerver, my Lord Fair-ſpeech, (from whoſe anceſtors that town firſt took its name:) Alſo Mr. Smooth-man, Mr. Facing-both-ways, Mr. Any-thing, and the parſon of our pariſh, Mr. Two-Tongues, who was my mother's own brother by father's ſide. And, to tell you the truth, I alſo am become a gentleman of good quality, yet my grandfather was but a waterman, looking one way and rowing another, and I got moſt of my eſtate by the ſame occupation.

Chr. Are you a married man?

By-ends. Yes, ‡ my wife is a very virtuous woman, the daughter of a virtuous woman; ſhe was my Lady Feigning's daughter, therefore ſhe came of a very honourable family, and is arrived to ſuch a pitch of breeding, that ſhe knows how to carry it to all, even to prince and peaſant. 'Tis true, we ſomewhat differ in religion from thoſe of the ſtricter ſort, but yet in two ſmall points. Firſt, ‖ We never ſtrive againſt wind and tide. Secondly, We are always moſt zealous when religion goes in his ſilver

‡ *Wife and kindred of By-ends.*

‖ *Where By-ends differs in religion from others.*

ſilver ſlippers; we love much to walk with him in the ſtreet, if the ſun ſhines, and the people applaud him.

Then Chriſtian ſtept a little aſide to his fellow Hopeful, ſaying, It runs in my mind that this is one By-ends of Fair-ſpeech, and if it be he, we have as very a knave in our company as dwelleth in all theſe parts. Then ſaid Hopeful, aſk him; methinks he ſhould not be aſhamed of his name. So Chriſtian came up with him again, and ſaid, Sir, you talk as if you knew ſomething more than all the world doth; and if I take not my mark amiſs, I deem I have half a gueſs of you, Is not your name Mr. By-ends of Fair-ſpeech?

By-ends. This is not my name, but indeed 'tis a nick-name that is given me by ſome that cannot abide me, and I muſt be content to bear it as a reproach, as other good men have borne theirs before me.

Chr. But did you never give occaſion to men to call you by this name?

By-ends. Never, never! the worſt that ever I did to give them an occaſion to give me this name was, * That I had always the luck to jump into my judgment with the preſent way of the times, whatever it was, and by chance was to get thereby; but if things are caſt upon me, let me count them a bleſſing, but let not the malicious load me therefore with reproach.

* *How By-ends got his name.*

Chr. I thought indeed that you were the man that I heard of; and to tell you what I think, I fear this name belongs to you more properly than you are willing we ſhould think it doth.

By-ends. Well, if you will thus imagine, I cannot help it. † You will find me a fair company-keeper, if you ſtill will admit me your aſſociate.

† *He deſires to keep company with Chriſtian.*

Chr. If you will go with us, you muſt go againſt wind and tide, the which I perceive is againſt your opinion: You muſt alſo own religion in his rags, as well as when in his ſilver ſlippers, and ſtand by him too when bound in irons, as well as when he walketh the ſtreets with applauſe.

By-ends. You muſt not impoſe, nor lord it over my faith; leave me to my liberty, and let me go with you.

Chr. Not a ſtep further, unleſs you will do in what we propound.

Then ſaid Bye-ends, I ſhall never deſert my old principles, ſince they are harmleſs and profitable. § If I may not go with you, I muſt do ſo as I did before you overtook me, even go by myſelf, until ſome overtake me that will be glad of my company.

§ *By-ends and Chriſtian part.*

Now I ſaw in my dream that Chriſtian and Hopeful forſook him, and kept their diſtance before him; but one of them looking back, ſaw three men following Mr. By-ends, and behold, as they came up with him, he made them a very low congee, and they alſo gave him a compliment. ‡ The mens names were Mr. Hold-the-World, Mr. Money-love, and Mr. Save-all, men that Mr. By-ends had formerly been acquainted with; for in their minority they were ſchool-fellows, and

‡ *He has new company.*

were

were taught by one Mr. Guiſe-man, a School-maſter in Love-gain, which is a market-town in the county of Coveting, in the north. This ſchool-maſter taught them the art of getting, either by violence, cozenage, flattery, lying, or, by putting on a guiſe of religion, and theſe four gentlemen had attained much of the art of their maſter, ſo that they could each of them have kept ſuch a ſchool themſelves.

Well, when they had, as I ſaid, thus ſaluted one another, Mr. Money-love ſaid to Mr. By-ends, Who are they upon the road before us? For Chriſtian and Hopeful were yet within their view.

** By-ends character of the pilgrims.*

By-ends. * They are a couple of far countrymen, that after their mode, are going on pilgrimage.

Money-love. Alas! why did not they ſtay that we might have had their good company; for they, and we, and you, ſir, I hope, are all going on pilgrimage?

By-ends. We are ſo indeed, but the men before us are ſo rigid, and hate ſo much the opinions of others, that let a man be never ſo godly, yet if he jumps not with them in all things, they thruſt him quite out of their company.

Mr. Save-all. That's bad: We read of ſome that are righteous overmuch, and ſuch mens rigidneſs prevails with them for to judge and condemn all men but themſelves; but, I pray, what, and how many were the things wherein you differed?

By-ends. Why they, after their headſtrong manner, conclude, that it is their duty to ruſh on their journey, all weathers, and I am for waiting for wind and tide. They are for hazarding all for God at a clap, and I am for taking all advantages to ſecure my life and eſtate. They are for holding their notions, tho' all men be againſt them; but I am for religion, in what, and ſo far as the times and my ſafety will bear it. They are for religion when in rags and contempt, but I am for him when he walks in his golden ſlippers in the ſun-ſhine, and with applauſe.

Mr. Hold-the-World. Ay, and hold you there ſtill, good Mr. By-ends; for my part I can count him but a fool, that having the liberty to keep what he has, ſhall be ſo unwiſe to loſe it. *Let us be wiſe as ſerpents, 'tis beſt to make hay when the ſun ſhines*; you ſee how the bee liveth in the winter, and beſtirs her only when ſhe can have profit with pleaſure. God ſends ſometimes rain, and ſometime ſun-ſhine; if they be ſuch fools to go thro' the firſt, yet let us be content to take fair weather along with us. For my part, I like that religion beſt that will ſtand with the ſecurity of God's good bleſſings unto us; for who can imagine, that is ruled by reaſon, ſince God has beſtowed upon us the good things of this life, but that he would have us keep them for his ſake. Abraham and Solomon grew rich in religion. And Job ſays, That a good man *ſhall lay up gold as duſt*. But he muſt not be ſuch as the men before us, if they be ſuch as you have deſcribed them.

Mr. Save-all. I think that we are all agreed in this matter, and therefore there needs no more words about it.

Mr.

Mr. Money-love. No, there need no more words about this matter indeed; for he that believes neither ſcripture nor reaſon (and you ſee we have both on our ſide) neither knows his own liberty, nor ſeeks his own ſafety.

Mr. By-ends. My brethren, We are, as you ſee, going all on pilgrimage, and for our better diverſion from things that are bad, give me leave to propound unto you this queſtion.

Suppoſe a man, a miniſter, or a tradeſman, &c. ſhould have an advantage lie before him, to get the good bleſſings of this life, yet ſo as that he can by no means come by them, except, in appearance at leaſt, he becomes extraordinary zealous in ſome points of religion, that he meddled not with before: May he not uſe this means to attain his end, yet be a right honeſt man?

Mr. Money-love. I ſee the bottom of your queſtion, and with theſe gentlemen's good leave, I will endeavour to ſhape you an anſwer. And firſt, To ſpeak to your queſtion as it concerns a miniſter himſelf: Suppoſe a miniſter, a worthy man, poſſeſt but of a ſmall benefice, and has in his eye a greater, more fat and plump by far: He has alſo now an opportunity of getting it; yet ſo as being more ſtudious, by preaching more frequently and zealouſly, and becauſe the temper of the people requires it, by altering ſome of his principle, for my part I ſee no reaſon but a man may do this (provided he has a call) ah, and more a great deal beſides, and yet be an honeſt man, for why,

1. His deſire of a greater benefice is lawful (this cannot be contradicted) ſince 'tis ſet before him by providence; ſo then he may get it if he can, making no queſtion for conſcience ſake.

2. Beſides, His deſire after the benefice makes him more ſtudious; a more zealous preacher, &c. and ſo makes him a better man; yea, makes him better improve his parts, which is according to the mind of God.

3. Now, as for the complying with the temper of his people, by deſerting, to ſerve them, ſome of his principles; this argueth,

1. That he is of a ſelf-denying temper.

2. Of a ſweet and obliging deportment.

3. And ſo more fit for a miniſterial function.

4. I conclude then, That a miniſter that changes a ſmall living for great, ſhould not, for ſo doing, be judged as covetous, but rather, ſince he is improv'd in his parts and induſtry, thereby be counted as one that purſues his call, and the opportunity put into his hand to do good.

And now to the ſecond part of the queſtion, which concerns the tradeſman, you mentioned: Suppoſe ſuch a one to have but a poor employ in the world, but by becoming religious he may mend his market, perhaps get a rich wife, or more and far better cuſtomers to the ſhop; for my part, I ſee no reaſon but this may be lawfully done. For why?

1. To become religious is a virtue, by what means ſoever a man becomes ſo.

2. Nor is it unlawful to get a rich wife, or more cuſtom to my ſhop.

3. Beſides, the man that gets theſe by becoming religious, gets that which is good of them that are good, by becoming good himſelf; ſo then here is a good wife, and good cuſtomers, and good gain, and all theſe by becoming religious, which is good. Therefore to become religious, to get all theſe, is good and a profitable deſign.

This anſwer thus made by this Mr. Money-love, to Mr. By-ends queſtion, was highly applauded by them all; wherefore they concluded upon the whole, that it was moſt wholeſome and advantageous. And becauſe, as they thought. No man was able to contradict it, and becauſe Chriſtian and Hopeful were yet within call, they jointly agreed to aſſault them with this queſtion as ſoon as they overtook them, and the rather becauſe they had oppoſed Mr. By-ends before. So they called after them, and they ſtopt and ſtood ſtill 'till they came up to them; but they concluded as they went, that not Mr. By-ends, but old Mr. Hold-the-World ſhould propound the queſtion to them, becauſe, as they ſuppoſed, their anſwer to them would be with the remainder of that heat that was kindled between Mr By-ends and them at their parting a little before.

So they came up to each other, and after a ſhort ſalutation, Mr. Hold-the-world propounded the queſtion to Chriſtian and his fellow, and bid them to anſwer it if they could.

Chr. Then ſaid Chriſtian, Even a babe in religion may anſwer ten thouſand ſuch queſtions. For if it be unlawful to follow Chriſt for loaves, as it is, John vi. how much more is it abominable to make of him and religion a ſtalking-horſe, to get and enjoy the world? Nor do we find any other than heathens, hypocrites, devils, and witches that are of this opinion

1. Heathens. For when Hamor and Sechem had a mind to the daughter and cattle of Jacob, and ſaw that there was no ways for them to come at them, but by becoming circumciſed, they ſaid to their companions, *If every male of us be circumciſed as they are circumciſed, ſhall not their cattle and their ſubſtance, and every beaſt of theirs be ours? Their daughters and their cattle were that which they ſought to obtain, and their religion the ſtalking-horſe they made uſe of to come at them.* Read the whole ſtory, *Gen.* xxxiv. 20, 21, 22, 23.

2. The hypocritical Phariſees were alſo of this religion: Long prayers were their pretence, and greater damnation was their judgment from God, *Luke* xx. 46, 47.

3. Judas the devil was alſo of this religion; he was religious for the bag, that he might be poſſeſſed of what was therein; but he was loſt, a caſt-away, and the very ſon of perdition.

Simon the witch was of this religion too; for he would have had the Holy Ghoſt, that he might have got money therewith, and his ſentence from Peter's mouth was accordingly, *Acts* xix. 20, 21, 22.

5. Neither will it out of my mind, but that the man that takes up religion for the world will throw away religion for the world; for ſo

ſurely

ſurely as Judas deſign'd the world in becoming religious, ſo ſurely did he ſell religion and his maſter for the ſame. To anſwer the queſtion therefore affirmatively, as I perceive you have done, and to accept of, as authentick, ſuch anſwer, is both heatheniſh, hypocritical, and deviliſh, and your reward will be according to your works. Then they ſtood ſtaring one upon another, but had not wherewith to anſwer Chriſtian. Hopeful alſo approved of the ſoundneſs of Chriſtian's anſwer, ſo there was a great ſilence among them. Mr. By-ends, and his company alſo ſtaggered and kept behind, that Chriſtian and Hopeful might outgo them. Then ſaid Chriſtian to his fellow if theſe men cannot ſtand before the ſentence of men, what will they do with the ſentence of God? And if they are mute when dealt with by veſſels of clay, what will they do when they ſhall be rebuked by the flames of a devouring fire?

Then * Chriſtian and Hopeful out-went them again, and went till they came at a delicate plain called Eaſe, where they went with much content; but that plain was but narrow, ſo they were quickly got over it. Now on the farther ſide of the plain was a little † hill called Lucre, and in that hill a ſilver mine, which ſome of them that had formerly gone that way, becauſe of the rarity of it, had turned aſide to ſee. But going too near the brim of the pit, the ground being deceitful under them, broke, and they were kill'd; ſome alſo have been lamed there, and could not to their dying day, be their own men again.

* *The eaſe that pilgrims have is little in this life.*

† *Lucre-Hill, a dangerous hill.*

Than I ſaw in my Dream, That a little off the road over-againſt the ſilver-mine, ſtood ‡ Demas (gentleman like) to call paſſengers to come and ſee; who ſaid to Chriſtian and his fellow, ‖ Ho! Turn aſide hither, and I will ſhew you a thing.

‡ *Demas at the hill Lucre.*

‖ *He calls Chriſtian and Hopeful to come to him.*

Chr. What thing ſo deſerving, as to turn us out of the way to ſee it?

Dem. Here is a ſilver-mine, and ſome digging in it for treaſure; if you will come, with a little pains you may richly provide for yourſelves.

Hopeful. § Then ſaid Hopeful, Let's go ſee.

§ *Hopeful tempted to go, but Chriſtian holds him back.*

Chr. Not I ſaid Chriſtian, I have heard of this place before now, and how many there have been ſlain; and beſides, that treaſure is a ſnare to thoſe that ſeek it; for it hindereth them in their pilgrimage.

Then Chriſtian called to Demas, ſaying, Is not the place dangerous? Hath it not hindered many in their pilgrimage? Hoſ. iv. 18.

Dem. Not very dangerous, except to thoſe that are careleſs: But he bluſhed as he ſpake.

Then ſaid Chriſtian to Hopeful, Let us not ſtir a ſtep, but ſtill keep on our way.

Hope. I will warrant you, when By ends comes up, if he hath the ſame invitation as we, he will turn in thither to ſee.

Chr. No doubt thereof, for his principles lead him that way, and a hundred to one but he dies there

Dem. Then Demas called again, ſaying, But will you not come over and ſee?

Chr. Then Chriſtian roundly anſwered, ſaying, Demas, * Thou art an enemy to the right ways of the Lord of this way, and haſt been already condemned for thy own turning aſide, by one of his majeſty's judges? And why ſeekeſt thou to bring us unto the like condemnation? Beſides, if we at all turn aſide, our Lord the king will certainly hear thereof, and will there put us to ſhame, when we ſhould ſtand with boldneſs before him.

* *Chriſtian rouſes up Demas.*

2 Tim. iv. 10.

Demas cried again, That he alſo was one of their fraternity; and that if they would tarry a little, he alſo himſelf would walk with them.

Chr. Then ſaid Chriſtian, What is thy name? Is it not the ſame by which I have called thee?

1 Kings v. 20. Matt. xxvi. 14, 5. ch. xxvii. 1, 2, 3, 4, 5, 6.

Dem. Yes, my name is Demas, I am the ſon of Abraham.

Chr. I know you; Jebazi was your great-grandfather, and Judas your father, and you have trod in their ſteps: It is but a deviliſh prank that thou uſeſt: Thy father was hanged for a traitor, and thou deſerveſt no better reward. Aſſure thyſelf, that when we come to the king we will tell him of this thy behaviour. Thus they went their way.

By this time By-ends and his companions were come again within ſight, and they at the † firſt beck went over to Demas. Now whether they fell into the pit by looking over the brink thereof, or whether they went down to dig, or whether they were ſmother'd in the bottom by the damps that commonly ariſe, of theſe I am not certain, but this I obſerved, that they were never ſeen again in the way. Then ſang Chriſtian,

† *By-ends goes over to Demas.*

By-ends and ſilver Demas did agree,
One calls, *the other* runs, *that he may be*
A ſharer in his lucre, ſo thoſe do
Take up in this world, and no farther go.

Now I ſaw, that juſt on the other ſide of this plain, the pilgrims came to a place where ſtood an old monument hard by the highway ſide, at the ſight of which they were both concerned, becauſe of the ſtrangeneſs of the form thereof, for it ſeemed to them as if it had been a woman transformed into the ſhape of a pillar; here therefore they ſtood looking, and looking upon it, but could not for a time tell what they ſhould make thereof; at laſt Hopeful eſpied written upon the head thereof, a writing in an unuſual hand; but he being no ſcholar, called to Chriſtian (for he was learned) to ſee if he could pick

They ſee a ſtrange monument.

out

out the meaning; ſo he came, and after a little laying of the letters together, he found the ſame to be this, *Remember Lot's wife.* So he read it to his fellow; after which they both concluded, that that was the pillar of ſalt into which Lot's wife was turned for looking back with a covetous heart, when ſhe was going from Sodom for ſafety. Which ſudden and amazing ſight gave them occaſion for this diſcourſe. Gen. xix.

Chr. Ah, my brother, this is a ſeaſonable ſight; it came opportunely to us after the invitation which Demas gave us to come over to view the hill Lucre, and had we gone over as he deſir'd us, and as thou waſt inclined to do (my brother) we had, for ought I know, been made like this woman, a ſpectacle for thoſe that ſhall come after to behold.

Hope. I am ſorry that I was ſo fooliſh, and am made to wonder that I am not now as Lot's wife; for wherein was the difference between her ſin and mine? She only looked back, and I had a deſire to go ſee: Let grace be adored, and let me be aſhamed, that ever ſuch a thing ſhould be in my heart.

Chr Let us take notice of what we ſee here for our help for time to come: This woman eſcaped one judgment; for ſhe fell not by the deſtruction of Sodom, yet ſhe was deſtroyed by another; as we ſee, ſhe is turned into a pillar of ſalt.

Hope. True; and ſhe may be to us both caution and example; caution that we ſhould ſhun her ſin, and a ſign of what judgment will overtake ſuch as ſhall not be prevented by ſuch a caution: So Korah, Dathan, and Abiram, with the two hundred and fifty men that periſhed in their ſin, did alſo become a * ſign or example to beware. But above all, I muſe at one thing, to wit, how Demas and his fellows can ſtand ſo confidently yonder, to look for that treaſure, which this woman, but for looking behind her after (for we read not that ſhe ſtept one foot out of the way) was turned into a pillar of ſalt; eſpecially ſince the judgment which overtook her, did make her an example, within ſight of which they are: for they cannot chuſe but ſee her, did they but lift up their eyes.

* Numb. xxvi. 9, 10.

Chr. It is a thing to be wonder'd at, and it argueth that their hearts are grown deſperate in that caſe, and I cannot tell who to compare them to ſo fitly, as to them that pick pockets in the preſence of the judge, or that will cut purſes under the gallows. It is ſaid of the men of Sodom, *That they are ſinners exceedingly*, becauſe were ſinners before the Lord, that is, in his eye-ſight, and notwithſtanding the kindneſſes that he had ſhewed them; for the Lord of Sodom was now like the garden of Eden heretofore. This therefore provoked him the more to jealouſy, and made their plague as hot as the fire of the Lord out of heaven could make it. And it is moſt rationally to be concluded, That ſuch, even ſuch as theſe, are they that ſhall ſin in the ſight, yea, and that too in deſpite of ſuch examples, that are ſet continually before them

Gen. xiii. 13. Ver. 10.

them to caution them to the contrary, muſt be partakers of the ſeveral judgments.

Hope. Doubtleſs thou haſt ſaid the truth; but what a mercy is it, that neither thou, but eſpecially I, am not made myſelf this example. This miniſtreth occaſion to us to thank God, to fear before him, and always to *remember Lot's wife.*

A river. Pſ. lxv. 9. Rev. xxii. 9. Ezek. xlv.

I ſaw then that they went on their way to a pleaſant river, which David the king called the *River of God*, but John, *the river of the water of life.* Now their way lay juſt upon the banks of the river: Here therefore Chriſtian and his companion walked with delight; they drank alſo of the water of the river, which was pleaſant, and enlivening to their weary ſpirits: Beſides, on the banks of this river, on either ſide, were green trees for all manner of fruit, and the leaves they do eat to prevent ſurfeits, and other diſeaſes that are incident to thoſe that over-heat their blood by travels. On either ſide of the river was alſo a meadow curiouſly beautified with lillies, and it was green all the year long. In this meadow they laid down and ſlept, for here they might lie down ſafely. When they gather'd again of the fruits of the trees, and drank again of the water of the river, they then lay down again to ſleep. Thus they did ſeveral days and nights. Then they ſang:

Trees by the river.

The fruit and leaves of the trees.

A meadow in which they ſleep. Pſal. xxiii. Iſ. xiv. 13.

Behold ye how theſe cryſtal ſtreams do glide,
To comfort pilgrims *by the highway-ſide.*
The meadows green, beſides, the fragrant ſmell
Yields dainties for them: And he that can tell
What pleaſant fruit, yea, leaves, theſe trees do yield,
Will ſoon ſell all, that he may buy this field.

So when they were diſpoſed to go on (for they were not as yet at their journey's end) they eat, and drank, and departed.

Now I beheld in my Dream, that they had not journeyed far, before the river and the way for a time parted, at which they were not a little ſorry, yet they durſt not go out of the way: Now the way from the river was rough, and their feet tender by reaſon of their travels: So the ſouls of the pilgrims were much diſcouraged, becauſe of the way. Wherefore ſtill as they went on, they wiſhed for better way. Now, a little before them, there was on the left-hand of the road a meadow, and a ſtile to go over into it, and that meadow is called By-Path-Meadow. Then ſaid Chriſtian to his fellow, If this meadow lieth along by our way-ſide, let's go over into it. Then he went to the ſtile to ſee, and behold a path lay along the way on the other ſide of the fence. 'Tis according to my wiſh ſaid Chriſtian, here is the eaſieſt going, come, good Hopeful, and let us go over.

Num. xi.

By-Path-Meadow.

One temptation makes way for another.

Hope.

Hope. But how if this path ſhould lead us out of the way?

Chr. That's not like, ſaid the other; look, doth it not go along by the way-ſide? So Hopeful being perſuaded by his fellow, went after him over the ſtile. When they were gone over, and were got in the path, they found it very eaſy for their feet; and withal, they looking before them, eſpied a man walking as they did (and his name was Vain-Confidence) ſo they called after him, and aſked him, Whither that way led? He ſaid, To the cœleſtial gate: * Look, ſaid Chriſtian, did I not tell you ſo? So by this you may ſee we are right: So they followed, and he went before them. But behold the night came on, and it grew very dark; ſo that one went before.

Strong Chriſtians may lead weak ones out of the way.

** See what it is too ſuddenly to fall in with ſtrangers!* Iſa. ix. 16.

He therefore that went before (Vain-Confidence by name) not ſeeing the way before him, fell into a deep pit, the which was on purpoſe there made by the prince of thoſe grounds, to catch vain-glorious fools withal, and was daſhed to pieces with his fall.

A pit to catch the vain-glorious in.

Now Chriſtian and his fellow heard him fall. So they called to know the matter, but there was none to anſwer, only they heard a groaning. Then ſaid Hopeful, Where are we now? Then was his fellow ſilent, as miſtruſting that he had led him out of the way, and now it began to rain, and thunder and lighten in a moſt dreadful manner, and the water aroſe amain.

Reaſoning between Chriſtian and Hopeful.

Then Hopeful groaned in himſelf, ſaying, Oh! that I had kept on my way.

Chr. Who could have thought that this path ſhould have led us out of the way?

Hope. I was afraid on't at the very firſt, and therefore gave you that gentle caution. I would have ſpoken plainer, but you are older than I.

Chr. Good brother be not offended, I am ſorry I have brought thee out of the way, and that I have put thee into ſuch imminent danger; pray, my brother, forgive me; I did not do it with any evil intent.

Chriſtian's repentance for leading his brother out of the way.

Hope. Be comforted, my brother, for I forgive thee, and believe too, that this ſhall be for good.

Chr. I am glad I have met with a merciful brother: But we muſt not ſtand thus, let's try to go back again.

Hope. But good brother let me go before.

Chr. No; if you pleaſe, let me go firſt; that if there be any danger, I may be firſt therein; becauſe, by my means, we are both gone out of the way.

Hope. No, ſaid Hopeful, thou ſhalt not go firſt; for your mind being troubled, may lead you out of the way again. Then for their encou-

courage ment they heard the voice of one, ſaying, *Let thine heart be towards the high way; even the way that thou wenteſt turn again* But by this time the waters were greatly riſen, by reaſon of which the way of going back was very dangerous. Then I thought that *it is eaſier to go out of the way when we are in, than going in when we are out* Yet they ventured to go back; but it was ſo dark, and the flood was ſo high, that in their going back they had like to have been drowned nine or ten times.

Jer. iii. 1.

They are in danger of drowning as they go back.

Neither could they with all the ſkill they had, get again to the ſtile that night. Wherefore, at laſt, lighting under a little ſhelter they ſat down there till the day-break: But being weary they fell aſleep. Now there was not far from the place where there lay a caſtle, called Doubting-Caſtle, the owner whereof was giant Deſpair, and it was in his grounds they were now ſleeping; wherefore he getting up in the morning early, and walking up and down the fields, caught Chriſtian and Hopeful aſleep in his grounds; then with a grim and ſurly voice, he bid them awake, and aſk'd them, Whence they were, and what they did in his grounds; They told him that they were pilgrims, and that they had loſt their way. Then ſaid the giant, You have this night treſpaſſed on me, by trampling in, and lying upon my ground, and therefore you muſt go along with me. So they were forced to go becauſe he was ſtronger than they. They alſo had but little to ſay, for they knew themſelves in a fault. The giant therefore drove them before him, and put them into his caſtle, in a very dark dungeon, naſty and ſtinking to the ſpirits of theſe two men: Here, then they lay from Wedneſday morning till Saturday night, without one bit of bread, or drop of drink, or light, or any to aſk them how they did: They were therefore here in evil caſe, and were far from friends and acquaintance. Now in this place Chriſtian had double ſorrow, becauſe 'twas thro' his unadviſed counſel that they were brought into this diſtreſs.

They fleep in the ground of Giant Deſpair.

He finds them in his ground and carries them to Doubting Caſtle.

The grievouſneſs of their impriſonment.

Pſ. viii. 8, 16.

The pilgrims *now, to gratify the fleſh,*
Will ſeek its eaſe, but oh! how they afreſh
Do plunge themſelves new griefs into!
Who ſeek to pleaſe the fleſh, themſelves undo.

Now the giant Deſpair had a wife, and her name was Diffidence, ſo when he was gone to bed, he told his wife what he had done, to wit, That he had taken a couple of priſoners and caſt them into his dungeon, for treſpaſſing on his grounds. Then he aſk'd her alſo, what he had beſt to do further to them. So ſhe aſked, What they were, whence they came, and whither they were bound? And he told her. Then ſhe counſelled him, That when he aroſe in the morning, he ſhould

beat

beat them without mercy: So when he aroſe, he getteth a grievous crab-tree cudgel, and goes down into the dungeon to them, and there firſt fell to rating them, as if they were dogs, although they gave him never a word of diſtaſte: Then he fell upon them, and beat them ſearfully, in ſuch ſort that they were not able to help themſelves, or turn them upon the floor. This done, he withdraws, and leaves them there to condole their miſery, and to mourn under their diſtreſs: So all that day they ſpent their time in nothing but ſighs and bitter lamentations. The next night ſhe talked with her huſband about them further, and underſtanding that they were alive, did adviſe him to counſel them to make away themſelves: So when the morning was come, he comes to them in a very ſurly manner, as before, and perceiving them to be very ſore with the ſtripes that he had given them the day before, he told them, That ſince they were never like to come out of that place, their only way would be forthwith to make an end of themſelves; either with knife, halter, or poiſon: For why, ſaid he, ſhould you chuſe life, ſeeing it is attended with ſo much bitterneſs? But they deſired him to let them go; with that he looked ugly upon them, and ruſhing to them, had doubtleſs made an end of them himſelf, but that he fell into one of his * fits, (for he ſometimes in ſun ſhiny weather fell into fits) and loſt for a time the uſe of his hands; wherefore he withdrew, and left them, as before, to conſider what to do. Then did the priſoners conſult between themſelves, whether 'twas beſt to take his counſel or no; and thus they began to diſcourſe.

On Thurſday giant Deſpair beats his priſoners.

On Friday giant Deſpair counſels them to kill themſelves.

* *The giant ſometimes has fits.*

Chr. Brother, ſaid Chriſtian, what ſhall we do? The life that we now live is miſerable! For my part, I know not whether it is beſt to live thus, or die out of hand. † *My ſoul chuſeth ſtrangling rather than life, and the grave is more eaſy to me than this dungeon*! Shall we be ruled by the giant!

Chriſtian begins to deſpair.

† Job iii. 15.

Hope. Indeed our preſent condition is dreadful, and death would be far more welcome to me than thus for ever to abide: But yet let us conſider the Lord of the country to which we are going hath ſaid, *Thou ſhalt do no murder*, no, not to another man's perſon; much more then are we forbidden to take this counſel to kill ourſelves. Beſides, he that kills another, can but commit murder upon his body: But for one to kill himſelf, is to kill body and ſoul at once. And moreover, my brother, thou talkeſt of eaſe in the grave, but haſt thou forgotten the hell, whither for certain the murderers go? For *no murderer hath eternal life*, &c. And let us conſider again, That all the law is not in the hand of giant of Deſpair: Others, ſo far as I can underſtand, have been taken by him as well as we; and yet have eſcaped out of his hands. Who knows, but God that made the world, may cauſe that giant Deſpair

Hopeful comforts him.

may die, or, that at ſome time or other, he may forget to lock us in; or that he may in a ſhort time have another of his fits before us, and may loſe the uſe of his limbs? And if ever that ſhould come to paſs again, for my part, I am reſolved to pluck up the heart of a man, and to try my utmoſt to get from under his hands. I was a fool that I did not try to do it before, but however, my brother, let's be content, and endure awhile; the time may come that may give us a releaſe: But let us not be our own murderers. With theſe words Hopeful at preſent did moderate the mind of his brother; ſo they continued together (in the dark) that day in ſad and doleful condition.

Well, towards the evening the giant goes down into the dungeon again, to ſee if his priſoners had taken his counſel; but when he came there he found them alive, and truly alive was all: For now, what for want of bread and water, and by reaſon of the wounds they received when he beat them, they could do little but breathe, but I ſay he found them alive; at which he fell into a grievous rage, and told them, That ſeeing they had diſobeyed his counſel, it ſhould be worſe with them than if they had never been born.

At this they trembled greatly, and I think that Chriſtian fell into a ſwoon; but coming a little to himſelf again; they renewed their diſcourſe about the giant's counſel; and whether yet they had beſt take it or no. * Now Chriſtian again ſeemed to be for doing it, but Hopeful made his ſecond reply, as followeth:

* *Chriſtian ſtill dejected.*

† *Hopeful comforts him again by calling former things to remembrance.*

Hope. † My brother, ſaid he, remembreſt thou how valiant thou haſt been heretofore? Apollyon could not cruſh thee, nor could all that thou didſt hear or ſee, or feel in the *Valley of the Shadow of Death*; what hardſhip, terror, and amazements haſt thou already gone thro', and art thou now nothing but fears? Thou ſeeſt that I am in the dungeon with thee, a far weaker man by nature than thou art: Alſo the giant has wounded me as well as thee; and hath alſo cut off the bread and water from my mouth, and that I mourn without the light: But let's exerciſe a little more patience. Remember how thou playd'ſt the man at Vanity-Fair, and was neither afraid of the chain or cage; nor yet of bloody death: Wherefore let us (at leaſt avoid the ſhame that becomes not a chriſtian to be found in) bear up with patience as well as we can.

Now night being come again, and the giant and his wife being abed, ſhe aſked him concerning the priſoners, and if they had taken his counſel: To which he replied, They are ſturdy rogues, they chuſe rather to bear all hardſhips than to make away with themſelves. Then ſaid ſhe, Take them into the caſtle-yard to-morrow, and ſhew them the bones and ſkulls of thoſe that thou haſt already diſpatch'd, and make them believe e'er a week comes to an end, thou alſo wilt tear them in pieces as thou haſt done their fellows before them.

So when the morning was come the giant goes to them again, and takes them into the caſtle-yard, and ſhews them as his wife had bid-

den

den him. Theſe, ſaid he, were pilgrims, as you were once, and they treſpaſſed on my grounds, as you have done; and when I thought fit, I tore them in pieces; and ſo within a few days will I do you; get you down into your den again: And with that he beat them all the way thither. They lay therefore all day on Saturday in a lamentable caſe, as before. Now when night was come, and when Mrs. Diffidence and her huſband, the giant, were got to bed, they began to renew their diſcourſe of their priſoners; and withal, the giant wondred that he could neither by his blows, nor counſel, bring them to an end: And with that his wife replied, I fear, ſaid ſhe, that they live in hopes that ſome will come to relieve them, or that they have pick-locks about them, by the means of which they hope to eſcape. And ſay'ſt thou ſo, my dear, ſaid the giant, I will therefore ſearch them in the morning.

On Saturday the giant threatned them that ſhortly he would pull them in pieces.

Well, on Saturday about midnight, they began to pray, and continued in prayer till almoſt break of day.

Now, a little before it was day, good Chriſtian, as one half-amazed, broke out in this paſſionate ſpeech, What a fool, quoth he, am I thus to live in a ſtinking dungeon, when I may as well walk at liberty! I have a key in my boſom, called Promiſe, that will, I am perſuaded, open any lock in Doubting-Caſtle. Then ſaid Hopeful, That's good news, good brother, then pluck it out of thy boſom, and try.

A key in Chriſtian's boſom called Promiſe, opens any lock in Doubting-Caſtle.

Then Chriſtian pulled it out of his boſom, and begun to try at the dungeon-door, whoſe bolt (as he turned the key) gave back, and the door flew open with eaſe, and Chriſtian and Hopeful both came out. Then he went to the outward door, that leads into the caſtle-yard, and with his key open'd that door alſo. After he went to the iron-gate, for that muſt be open'd too, but that lock went very hard, yet the key did open it: Then they thruſt open the gate to make their eſcape with ſpeed; but that gate as it open'd made ſuch a creeking, that it waked giant Deſpair, who haſtily riſing to purſue his priſoners, felt his limbs to fail, for his fits took him again, ſo that they went on, and came to the king's highway, and ſo were ſafe, becauſe they were out of his juriſdiction.

Now, when they were gone over the ſtile, they began to contrive with themſelves, what they ſhould do at the ſtile to prevent thoſe that ſhould come after, from falling into the hands of giant Deſpair. So they conſented to erect there a * pillar, and to engrave upon the ſide thereof this ſentence, *Over this ſtile is the way to Doubting-Caſtle, which is kept by Giant Deſpair, who deſpiſeth the king of the cœleſtial country, and ſeeks to deſtroy the holy* pilgrims. Many therefore that followed after, read what was written, and eſcaped the danger. This done, they ſang as follows:

** A pillar erected by Chriſtian and his fellow.*

Out of the way we went, and then we found
What 'twas to tread upon forbidden ground.
And let them that come after have a care
Leſt they for treſpaſſing his priſoners are,
Whoſe caſtle's Doubting, and whoſe name's Deſpair.

The Delectable-Mountains.

They went then till they came to the Delectable-Mountains, which mountains belong to the Lord of the hill, of which we have ſpoken before; ſo they went up to the mountains to behold the gardens and orchards, the vineyards, the fountains of waters, where alſo they drank and waſhed themſelves, and did freely eat of the vineyards. Now there was on the tops of theſe mountains ſhepherds feeding their flocks, and they ſtood by the highway-ſide. The pilgrims therefore went to them, and leaning upon their ſtaves (as it is common with weary pilgrims when they ſtand to talk with any in the way) they aſked, Whoſe delectable mountains are theſe? and whoſe be the ſheep that feed upon them?

They are refreſh'd on the mountains.

They talk with the ſhepherds.

Shep. The mountains are Emanuel's land, and they are within ſight of the city; and the ſheep are alſo his, and He laid down his life for them.

Chr. Is this the way to the cœleſtial city?

Shep. You are juſt in the way.

Chr. How far is it thither?

Shep. Too far for any, but thoſe that ſhall get thither indeed.

Chr. Is the way ſafe or dangerous?

Shep. Safe for thoſe for whom it is to be ſafe, but tranſgreſſors ſhall fall therein.

Chr. Is there in this place any relief for pilgrims that are weary and faint in the way?

Hoſ. xiv. 9.

Shep. The Lord of theſe mountains hath given us a charge not to be forgetful to entertain ſtrangers; therefore the good of the place is before you.

Heb. i. 2.

Mountains delectable, they now aſcend
Where ſhepherds be, which to 'em do commend
Alluring things, and things that cautions are,
Pilgrims *are ſteady kept by faith and fear.*

I alſo ſaw in my Dream, That when the ſhepherds perceived that they were way-faring men; they alſo put queſtions to them (to which they made anſwer, as in other places) as, Whence came you? And How got you into the way? And, By what means have you perſevered therein? For but few of them that begin to come hither, do ſhew their faces on this mountain. But when the ſhepherds heard their anſwers, being pleaſed therewith, they looked very lovingly upon them, and ſaid, Welcome to the Delectable-Mountains.

Shepherds welcome them.

Shepherds names.

The ſhepherds, I ſay, whoſe names were Knowledge, Experience, Watchful, and Sincere, took them by

by the hand, and had them to their tents, and made them partake of that which was ready at preſent. They ſaid, moreover, We would that you ſhould ſtay here awhile to be acquainted with us, and yet more to ſolace yourſelves with the good of theſe Delectable-Mountains.

Then they told them, That they were content to ſtay; ſo they went to their reſt that night, becauſe it was very late.

Then I ſaw in my Dream, That in the morning the ſhepherds called up Chriſtian and Hopeful to walk with them upon the mountains: So they went forth with them, and walked awhile, having a pleaſant proſpect on every ſide. Then ſaid the ſhepherds one to another, Shall we ſhew theſe pilgrims ſome * wonders? So when they had concluded to do it, they had them firſt to the top of an hill called Error, which was very ſteep on the further ſide, and they bid them look down to the bottom. So Chriſtian and Hopeful looked down, and ſaw at the bottom ſeveral men daſhed all to pieces by a fall that they had from the top. Then ſaid Chriſtian, What meaneth this? The ſhepherds anſwered, Have you not heard of them that were made to err by hearkening to † Hymeneus and Philetus, as concerning the faith of the reſurrection of the body? They anſwered, Yes. Then ſaid the ſhepherds, Thoſe that you ſee lie daſhed to pieces at the bottom of this mountain, are they; and they have continued to this day unburied, as you ſee, for examples to others, to take heed how they clamber too high, or how they come too near the brink of this mountain.

* *They are ſhewn wonders. The mountain of error.*

† 1 Tim. ii. 17, 18.

Then I ſaw that they had them to the top of another mountain, and the name of that is ‡ Caution, and then bid them look afar off: Which when they did, they perceived, as they thought, ſeveral men walking up and down among the tombs that were there, and they perceived that the men were blind, becauſe they ſtumbled ſometimes upon the tombs, and becauſe they could not get out from among them. Then ſaid Chriſtian, What means this?

‡ *Mount Caution.*

The ſhepherds then anſwered, Did you not ſee a little below theſe mountains, a ſtile that leads into a meadow on the left hand of this way? They anſwered, Yes, Then ſaid the ſhepherds, From that ſtile there goes a path that leads directly to Doubting-Caſtle, which is kept by giant Deſpair, and thoſe men (pointing to them among the tombs) came once on pilgrimage, as you do now, even till they came to that ſame ſtile. And becauſe the right way ſeem'd to be ſo rough in that place, they choſe to go out of it into that meadow, and there were taken by giant Deſpair, and caſt into Doubting-Caſtle; where after they had awhile been kept in the dungeon, he at laſt did put out their eyes, and led them among thoſe tombs, where he had left them to wander to this very day, that the ſaying of the Wiſe-Man might be fulfilled.

Prov. i. 16. fulfilled. *He that wandereth out of the way of underſtanding, ſhall remain in the congregation of the dead.* Then Chriſtian and Hopeful looked one upon another, with tears guſhing out; but yet ſaid nothing to the ſhepherds.

Then I ſaw in my Dream, that the ſhepherds had them to another place in the bottom, where was a door in the ſide of a Hill, and they opened the door, and bid them look in: They looked therefore, and ſaw that within it was very dark and ſmoaky; they alſo thought they heard there a rumbling noiſe as of fire, and a cry of ſome tormented, that they ſmelt the ſcent of brimſtone. Then ſaid Chriſtian, What means, this? The ſhepherds told them, This is a by-way to Hell, a way that hypocrites go in at; namely ſuch as ſell their birth-right with Eſau; ſuch as ſell their maſter with Judas; ſuch as blaſpheme the goſpel with Alexander; and that lie and diſſemble, with Ananias and Saphira his wife.

A by-way to Hell.

Then ſaid Hopeful, I perceive that theſe had on them, even every one, a ſhew of pilgrimage as we have; had they not!

Shep. Yea, and held it a long time too.

Hope. How far might they go on pilgrimage in their days, ſince they notwithſtanding were thus miſerably caſt away?

Shep. Some farther, and ſome not ſo far as the mountains.

Then ſaid the pilgrims one to another, We have need to cry to the ſtrong for ſtrength.

Shep. Ay, and you will have need to uſe it, when you have it too.

By this time the pilgrims had a deſire to go forwards, and the ſhepherds a deſire they ſhould: ſo they walked together, towards the end of the mountains. Then ſaid the ſhepherds one to another, Let us here ſhew the pilgrims the gates to the celeſtial city, if they have ſkill to look through our * perſpective-glaſs. The pilgrims then lovingly accepted the motion: So they had them to the top of an high Hill, called † Clear, and gave them the glaſs to look.

* *The ſhepherds perſpective-glaſs.*
† *The hill Clear.*

Then they tried to look, but the remembrance of the laſt thing that the ſhepherds had ſhewed them, made their hands ſhake; by means of which impediment they could not look ſteadily thro' the glaſs, yet thought they ſaw ſomething like the gate, and alſo ſome of the glory of the place. Then they went away, and ſung this ſong:

The fruits of ſervile fear.

Thus by the ſhepherds ſecrets are reveal'd,
Which from all other men are kept conceal'd
Come to the ſhepherds then, if you will ſee
Things deep, things hid, and that myſterious be.

When they were about to depart, one of the ſhepherds gave them a note of the way. Another of them bid them, *Beware of the flatterer.* The third bid them, *Take heed that they ſlept not upon the inchanted ground.* And the fourth bid them, *God ſpeed.* So I awoke from my Dream.

A twofold caution.

And

And I ſlept and dreamed again, and ſaw the ſame two pilgrims going down the mountains along the highway towards the city. Now a little below the mountains on the left-hand lieth the country of Conceit, from which country comes therein to the way in which the pilgrims walked, a little crooked lane. Here therefore they met with a very briſk lad, that came out of that country, and his name was Ignorance. So Chriſtian aſked him, From what part he came, and whither he was going?

The country of Conceit, out of which came Ignorance.

Ign. Sir, I was born in the country that lieth off there, a little on the left-hand, and am going to the cœleſtial city.

Chr. But how do you think to get in at the gate, for you may find ſome difficulties there?

Chriſtian and Ignorance have ſome talk.

Ign. As other good people do, ſaid he.

Chr. But what have you to ſhew at the gate that may cauſe that gate to be open'd to you?

Ign. I know my Lord's will, and have been a good liver; I pay every man his own; I pray, faſt, pay tithes, and give alms, and have left my country for whither I am going.

The ground of Ignorance's hope.

Chr. But thou cameſt not in at the wicket-gate, that is at the head of this way; thou cameſt in hither thro' that ſame crooked lane, and therefore, I fear, however thou may'ſt think of thyſelf, when the reckoning day ſhall come, thou wilt have laid to thy charge, that thou art a thief and a robber, inſtead of getting admittance into the city.

Ign. Gentlemen, Ye be utter ſtrangers to me, I know you not: Be content to follow the religion of your country, and I will follow the religion of mine: I hope all will be well. And as for the gate you talk of, all the world knows that this is a great way off our country; I cannot think that any men in all our parts, did ſo much as know the way to it; nor need they matter whether they do or no, ſince we have, as you ſee, a fine pleaſant green lane, that comes down from our country the next way into the way.

He tells every one he is but a fool.

When Chriſtian ſaw that the man was wiſe in his own conceit, he ſaid to Hopeful whiſperingly, There is more hopes of a fool than of him. And ſaid moreover, When he that is a fool walketh by the way, his wiſdom faileth him, and he ſaith to every one, that he is a fool. What, ſhall we walk farther with him, or out-go him at preſent, and ſo leave him to think on what he hath heard already, and then ſtop again for him afterwards, and ſee if by degrees we can do any good by him? Then ſaid Hopeful,

Prov. xxvi. 12. Eccl. x. 3.

Let Ignorance a little while now muſe
On what is ſaid, and let him not refuſe
Good council to embrace, leſt he remain
Still ignorant of what's the chiefeſt Gain

God

God ſaith, Thoſe that no underſtanding have,
(Altho' he made them) them he will not ſave.

Hope. He further added, It is not good, I think, to ſay to him all at once; let us paſs him by, if you will, and talk to him anon, even as he is able to bear it.

So they both went on, and Ignorance he came after. Now when they had paſſed him a little way, they enter'd into a very dark lane, where they met a man whom ſeven devils had bound with ſeven ſtrong cords, and were carrying him back to the door that they ſaw on the ſide of the hill: Now good Chriſtian began to tremble, and ſo did Hopeful his companion: Yet as the devils led away the man, Chriſtian looked to ſee if he knew him, and he thought it might be one Turn-away, that dwelt in the town of Apoſtacy. But he did not perfectly ſee his face; for he did hang his head like a thief that is found. But being gone paſt, Hopeful looked after him, and eſpied on his back a paper, with this inſcription: Wanton profeſſor and damnable apoſtate. Then ſaid Chriſtian to his fellow, Now I call to remembrance that which was told me, of a thing that happen'd to a good man hereabouts. The name of the man was Little-Faith, but a good man, and he dwelt in the town of Sincere. The thing was this; At the entering in at this paſſage, there comes down from Broad-way-gate, a lane called Dead-Man's-Lane; ſo called becauſe of the murders that are commonly done there. And this Little-Faith going on pilgrimage, as we do now, he chanced to ſit down there, and ſlept. Now there happen'd at that time to come down the lane from Broad-way-gate, three ſturdy rogues, and their names were Faint-heart, Miſtruſt, and Guilt (three brothers) and they eſpying where Little-Faith was, came galloping up with ſpeed. Now the man was juſt awaked from his ſleep, and was getting up to go on his journey. So they came up to him, and with threatning language bid him ſtand. At this Little-Faith looked as white as a clout, and had neither power to fight nor fly. Then ſaid Faint-heart deliver thy purſe: But he making no haſte to do it (for he was loth to loſe his money) Miſtruſt ran up to him, and thruſting his hand into his pocket, pulled out thence a bag of ſilver. Then he cried out *thieves, thieves.* With that Guilt, with a great club that was in his hand, ſtruck Little-Faith on the head, and with that blow fell'd him flat to the ground, where he lay bleeding as one that would bleed to death. All this while the thieves ſtood by. But at laſt they hearing that ſome were upon the road, and fearing leſt it ſhould be one Great Grace, that dwells in the city of Good-Conſcience, they betook themſelves to their heels, and left this good man to ſhift for

Matt. xii. 46. Prov. v. 22.

The deſtruction of one Turn-away.

Chriſtian telleth his companion a ſtory of Little-Faith.

Broad-way-gate.

Dead man's lane.

Little Faith robbed by Faint-heart, Miſtruſt, and Guilt.

They get away his ſilver and knock him down.

for himſelf; who getting up, made ſhift to ſcramble on his way. This was the ſtory.

Hope. But did they take from him all that ever he had?

Chr. No; The place where his jewels were, they never ranſacked; ſo thoſe he kept ſtill. But as I was told, the good man was much afflicted for his loſs, for the thieves got moſt of his ſpending money. That which they got not, as I ſaid, were his jewels; alſo he had a little odd money, but ſcarce enough to bring him to his journey's end; nay, (if I was not miſ-informed) he was forced to beg as he went, to keep himſelf alive (for his jewels he might not ſell) but beg, and do what he could, he went, as we ſay, with a hungry belly, the moſt part of the reſt of the way.

Little-Faith loſt not his beſt things.
1 Pet. iv. 18.

Little-Faith forced to beg to his journey's end

Hope. But is it not a wonder they got not from him his certificate, by which he was to receive his admittance at the cœleſtial gate?

Chr. 'Tis a wonder; but they got not that, tho' they miſt it not thro' any good cunning of his, for he being diſmayed with their coming upon him, had neither power nor ſkill to hide any thing, ſo it was more by good providence, than by his endeavour, that they miſs'd of that good thing.

He kept not his beſt things by his own cunning.
2 Tim. i. 14.
2 Pet. i. 9.

Hope. But it muſt needs be a comfort to him that they got not his jewels from him.

Chr. It might have been a great comfort to him, had he uſed it as he ſhould: But they that told me the ſtory, ſaid, That he made but little uſe of it all the reſt of the way; and that becauſe of the diſmay that he had in the taking away his money: Indeed, he forgot a great part of the reſt of his journey; and beſides, when at any time it came into his mind, and he began to be comforted therewith, then would freſh thoughts of his loſs come again upon him, and thoſe thoughts would ſwallow up all.

Hope. Alas, poor man! This could not but be a grief to him!

He is pitied by both.

Chr. Grief! ay, a grief indeed. Would it not have been ſo to any of us, had we been uſed as he, to be robbed and wounded too, and that in a ſtrange place as he was? 'Tis a wonder he did not die with grief, poor heart: I was told that he ſcatter'd almoſt all the reſt of the way with nothing but doleful and bitter complaints. Telling to all that overtook him, or that he overtook in the way as he went, where he was robb'd, and how, and who they were that did it, and what he loſt; how he was wounded, and that he hardly eſcaped with his life.

Hope. But 'tis a wonder that his neceſſity did not put him upon ſelling or pawning ſome of his jewels, that he might have wherewithal to relieve himſelf in his journey.

Chriſtian ſnubs his fellow for unadviſed ſpeaking.

Chr. Thou talkeſt like one upon whoſe head is the ſhell to this very day: For what ſhould he pawn them? or, To whom ſhould he ſell them? In all that country where he was robb'd, his jewels were not accounted of; nor did he want the relief which could from thence be adminiſtred to him. Beſides, had his jewels been miſſing at the gate of the cœleſtial city, he had (and that he knew well enough) been excluded from an inheritance there, and that would have been worſe to him than the appearance and villany of ten thouſand thieves.

Hope. Why art thou ſo tart my brother? Eſau

Heb. xi. 36. ſold his birth-right, and that for a meſs of pottage, and that birth-right was his greateſt jewel, and if he, why might not Little-Faith do ſo too?

Chr. Eſau did ſell his birth-right, indeed, and ſo do many beſides, and by ſo doing exclude themſelves from the chief

Diſcourſe about Eſau and Little-Faith.

bleſſing alſo, as that caitiff did; but you muſt put a difference betwixt Eſau and Little Faith, and alſo betwixt their eſtates. Eſau's birth-right was typical, but Little-Faith's jewels were not ſo: Eſau's belly was his God, but Little-Faith's belly was not ſo. Eſau's want lay in his fleſhly appetite, Little-Faith's did not ſo. Beſides, Eſau could ſee no farther than to the fulfilling his luſts; *For I am at the point to die*, ſaid he, *and what good will this birth-right do me?* But Little-Faith, tho' it was his

Eſau was ruled by his luſts.

Gen. xxiii. 32. lot to have but a little faith, was by his Little-Faith kept from ſuch extravagancies, and made to ſee and prize the jewels more than to ſell them as Eſau did his birth-right. You read not any where that Eſau had faith, no not ſo much as a little; therefore no marvel, if where the fleſh only bears ſway (as it will in that man where no faith is to reſiſt) if he ſells his birth-right, and his ſoul and all, and that to the devil of Hell; for 'tis with ſuch as 'tis with the aſs, *Who in her occaſion cannot be turned away*, When their minds are ſet upon their luſts they will have them whatever they coſt; but Little-Faith was of another temper, his mind was upon things divine; his livelihood was upon things that are ſpiritual and above; therefore to what end ſhould he that is of ſuch a temper, ſell his jewels (had there been any that would have bought them) to fill his mind with empty things? Will a man give a plenty to fill his belly with hay? Or, can you perſuade the turtle-dove to live upon carrion like the crow? Tho' faithleſs ones can for carnal luſt pawn or mortgage, or ſell what they have, and themſelves outright to boot; yet they that have faith, ſaving faith, tho' but little of it, cannot do ſo. Here, therefore, my brother is thy miſtake.

Eſau never had faith.

Jer. i. 24.

Little-Faith could not live upon Eſau's pottage.

Compariſon 'twixt the turtle and the crow.

Hope.

Hope. I acknowledge it; but yet your ſevere reflection had almoſt made me angry.

Chr. Why, I did but compare thee to ſome of the birds that are of the briſker ſort, who will run to and fro in untrodden paths with the ſhell upon their heads: But paſs by that, and conſider the matter under debate, and all ſhall be well betwixt thee and me.

Hope. But, Chriſtian, theſe three fellows, I am perſuaded in my heart, are but a company of cowards, would they have run elſe, think you, as they did, at the noiſe of one that was coming on the road; Why did not Little-Faith pluck up a greater heart? He might, methinks, have ſtood one bruſh with them, and had yielded when there had been no remedy.

Hopeful ſwaggers.

Chr. That they are cowards, many have ſaid, but few have found it ſo in the time of trial. As for a great heart, Little-Faith had none; and I perceive by thee, my brother, hadſt thou been the man concern'd, thou art but for a bruſh, and then to yield. And verily, ſince this is the height of thy ſtomach, now they are at a diſtance from us, ſhould they appear to thee as they did to him, they might put thee to ſecond thoughts.

No great heart for God when there's but little faith.

We have more courage when out, than when we are in.

But conſider again, they are but journeymen thieves, they ſerve under the king of the bottomleſs pit, who, if need be will come to their aid himſelf, and his voice is as *the roaring of a lion.* I myſelf have been engag'd as this Little-Faith was, and I found it a terrible thing. Theſe three villains ſet upon me, and I beginning like a chriſtian to reſiſt, they gave a call, and in came their maſter; I would, (as the ſaying is) have given my life for a penny; but that as God would have it, I was cloath'd with armour of proof. Ay, and yet tho' I was ſo harmleſs, I found it hard work to quit myſelf like a man; no man can tell what in that combat attends us, but he that hath been in the battle himſelf.

Pſal. i. 8.

Chriſtian tells his own experience in this caſe.

Hope. Well, but they ran you ſee, when they did but ſuppoſe that one Great-Grace was in the way.

Chr. True, they have often fled, both they and their maſter, when Great-Grace hath appear'd, and no marvel, for he is the king's champion: But, I tro, you will put ſome difference between Little-Faith and the king's champion? All the king's ſubjects are not his champions, nor can they when tried, do ſuch feats of war as he. Is it meet to think that a little child ſhould handle Goliah as David did? Or, that there ſhould be the ſtrength of an ox in a wren? Some are ſtrong, ſome are weak; ſome have great faith, ſome have little; this man was one of the weak, and therefore went to the wall.

The king's champion.

Hope. I would have been Great-Grace for his ſake.

Chr. If it had been he, he might have had his hands full; for I

muſt tell you, That though Great-Grace is excellent good at his weapon, and has, and can, ſo long as he keeps them at ſword's point, do well enough with them; yet if they get within him, even Faint-heart, Miſtruſt, or the other, it will go hard, but they will throw up his heels. And when a man is down, you know? what can he do?

Whoſo looks well upon Great-Grace's face, ſhall ſee thoſe ſcars and cuts there, that ſhall eaſily give demonſtration of what I ſay. Yes, once I heard that he ſhould ſay (and that when he was in the combat) *He deſpaired even of life.* How did theſe ſturdy rogues and their fellows make David groan, mourn, and roar? Yea, Haman and Hezekiah too, though champions in their days, were forced to beſtir them, when by theſe aſſaulted; and yet notwithſtanding they had their coats ſoundly bruſhed by them. Peter, upon a time, would go try what he could do; but tho' ſome do ſay of him, That he is the *prince of the apoſtles*, they handled him ſo, that they made him at laſt afraid of a ſorry girl.

Job xli. 26. *Leviathan, his ſturdineſs.*

Beſides, their king is at their whiſtle, he is never out of hearing, and if at any time they be put to the worſt, he, if poſſible, comes in to help them: And of him it is ſaid, *The ſword of him that layeth at him, cannot hold; the ſpear, the dart, the habergeon; he eſteemeth iron as ſtraw, and braſs as rotten wood. The arrow cannot make him fly; ſling ſtones are turned with him into ſtubble; darts are counted as ſtubble; he laugheth at the ſhaking of a ſpear.* What can a man do in this caſe? 'Tis true, if he could at every turn have Job's horſe, and had ſkill and courage to ride him, he might do notable things. *For his neck is cloathed with thunder; he will not be afraid as the graſshopper: the glory of his noſtrils is terrible; he paweth in the valley, and rejoiceth in his ſtrength, he goeth on to meet the armed men; he mocketh at fear, and is not affrighted, neither turneth he back from the ſword. The quiver rattleth againſt him, the glittering ſpear, and the ſhield: He ſwalloweth the ground with fierceneſs and rage, neither believeth he that it is the ſound of the trumpet. He ſaith among the trumpeters, Ha, ha; and he ſmelleth the battle afar off, the thunder of the captains and the ſhouting.*

Job xxxix. 19. *The excellent metal that is in Job's horſe.*

But for ſuch footmen as thee and I are, let us never deſire to meet with an enemy, nor vaunt as if we could do better when we hear of others that they have been foil'd, nor be tickled at the thoughts of our own manhood, for ſuch commonly come by the worſt when try'd. Peter, of whom I made mention before, he would ſwagger, ay, he would; he would, as his vain mind prompted him to ſay, Do better, and ſtand more for his maſter, than all men, but who ſo foil'd, and run down by thoſe villains as he!

When therefore we hear that ſuch robberies are done in the king's high-way, two things become us to do: Firſt, To go out harnaſſed, and be ſure to take a ſhield with us; for 'twas for want of that, that he

he who laid ſo luſtily at Leviathan could not make him yield; and indeed, if that be wanting, he fears not at all. Therefore he that had ſkill hath ſaid, *Above all, take the ſhield of faith, wherewith ye ſhall be able to quench all the fiery darts of the wicked!* Eph. viii.

* 'Tis good alſo that we deſire of the king a convoy, that he will go with us himſelf. This made David rejoice when in the *Valley of the Shadow of Death*; and Moſes was rather for dying where he ſtood, than to go one ſtep without his God. O, my brother, if he will but go along with us, what need we be afraid of ten thouſand that ſhall ſet themſelves againſt us? But without him *the proud helpers ſhall fall under the ſlain.* * *'Tis good to have a convoy.* Exod. xxxii. 15. Pſal. iii. 5, 6, 7, 8. and xxvii. 27.

I for my part have fallen in the fray before now, and tho' (through the goodneſs of Him that is beſt) I am as you ſee, alive, yet I cannot boaſt of my manhood; glad ſhall I be, if I meet with no more ſuch brunts: Tho' I fear we are not got beyond all dangers: However, ſince the lion and the bear hath not as yet devoured me, I hope God will deliver us from the next uncircumciſed Philiſtines. Then ſang Chriſtian: Iſa. x. 4.

Poor Little-Faith! Haſt been among the thieves?
Waſt robb'd? Remember this, whoſo believes,
And gets more faith, then ſhall you victors be,
Over ten thouſand, elſe ſcarce over three.

So they went on, and Ignorance follow'd. They went then till they came at a place, where they ſaw a way put itſelf into their way, and ſeem'd withal to lay as ſtrait as the way which they ſhould go; and here they knew not which of the two to take, for both ſeemed ſtrait before them, therefore here they ſtood ſtill to conſider. And as they were thinking about the way, behold a man of black fleſh, but cover'd with a very light robe, came to them, and aſk'd them, Why they ſtood there? They anſwer'd, They were going to the cœleſtial city, but knew not which of theſe ways to take: Follow me, ſays the man, it is thither that I am going. So they followed him in the way, but then they came into a road, which by degrees turned, and turned them ſo from the city that they deſired to go to, that in a little time their faces were turned away from it, yet they followed him. But by and-by, before they were aware, he led them within the compaſs of a net, in which they were both intangled that they knew not what to do; and with that the white robe fell off the black man's back: Then they ſaw where they were. Wherefore there they lay crying ſometime, for they could not get themſelves out. *A way and a way.* *The flatterer finds them.* *Chriſtian and his fellow deluded.* *They are taken in the net.*

They bewail their condition.

Chr. Then ſaid Chriſtian to his fellow, Now do I ſee myſelf in an error. Did not the ſhepherds bid us beware of the flatterer? As is the ſaying of the Wiſe-Man, ſo we have found this day; *A man that flattereth his neighbour ſpreadeth a net for his feet.*

Hope. They alſo gave us a note of direction about the way, for our more certain finding thereof; but herein we have alſo forgotten to read, and have not kept ourſelves from the paths of the deſtroyer: Here David was wiſer than we, for ſaith he, concerning the works of men, *By the word of thy lips I have kept me from the paths of the deſtroyer.* Thus they lay bewailing themſelves in the net. At laſt they 'ſpy'd a ſhining-one coming towards them with a whip of ſmall cord in his hand. When he was come to the place where they were, he aſk'd them, Whence they came, and what they did there. They told him, That they were poor pilgrims going to Zion, but were led out of their way by a black man cloath'd in white, who bid us, ſaid they, follow him, for he was going thither too. Then ſaid he with the whip, *It is a flatterer, a falſe apoſtle, that hath transformed himſelf into an angel of light.* So he rent the net, and let the men out. Then ſaid he to them, *Follow me, that I may ſet you in the right way again*; ſo he led them back to the way which they had left to follow the flatterer. Then he aſked them, ſaying, Where did you lie the laſt night? They ſaid, With the ſhepherds upon the Delectable-Mountains. He aſked them then, If they had not a note of direction for the way? They anſwered, Yes. But did you, ſaid he, when you were at a ſtand, pluck out and read your note? They anſwered, No. He aſk'd them, why? They ſaid, They forgot. He aſked, moreover, If the ſhepherds did not bid them beware of the flatterer? They anſwered, Yes. But we did not imagine, ſaid they, that this fine ſpoken man had been he.

Prov. xxix.
Pſal. xlvii.

A ſhining-one comes to them with a whip in his Hand.

Prov xxix 4.
Dan. xi 32.
1 Col. xi. 13, 14.

They are examin'd, and convicted of forgetfulneſs.

Deceivers fine ſpoken.

Rom. xvi. 11.

Then I ſaw in my Dream, that he commanded them to lie down; which when they did, he chaſtiz'd them ſore, to teach them the good way wherein they ſhould walk; and as he chaſtiſed them, he ſaid, *As many as I love, I rebuke and chaſten: be zealous therefore and repent.* This done, he bid 'em go on their way, and take good heed to the other directions of the ſhepherds. So they thanked him for all his kindneſs, and went ſoftly along the right way, ſinging,

Dan. xxv. 1.
2 Chr. vi. 26, 27.
Rev. iii. 19.

They are ſent on their way.

Come hither you that walk along the way,
See how the pilgrims *fare that go to aſtray:*
They catched are in an intangled net,
'Cauſe they good *council highly did forget:*

'Tis

'Tis true they reſcued were, but yet you ſee
They're ſcour'd to boot. Let this your caution be.

Now after awhile they perceiv'd afar off one coming ſoftly along, all along the highway to meet them. Then ſaid Chriſtian to his fellow, Yonder is a man with his back towards Zion, and he is coming to meet us.

Hope I ſee him, let us take heed to ourſelves now, leſt he ſhould prove a flatterer alſo. So he drew nearer, and at laſt came up to them. His name was Atheiſt, and he aſked them, Whither they were going?

Atheiſt *meets 'em.*

Chr. We are going to mount Zion.

Then Atheiſt fell into a very great laughter.

He laughs at them.

Chr. What's the meaning of your laughter?

Atheiſt. I laugh to ſee what ignorant perſons you are, to take upon you ſo ridiculous a journey; and yet are like to have nothing but your travel for your pains.

Chr. Why, man, Do you think we ſhall not be received?

They reaſon together.

Atheiſt. Received! There is no ſuch place as you dream of in all the world.

Chr. But there is in the world to come.

Atheiſt. When I was at home in mine own country, I heard as you now affirm, and from that hearing went out to ſeek, and have been ſeeking that city twenty years, but find no more of it than I did the firſt day I ſet out.

Chr. We have both heard and believe that there is ſuch a place to be found.

Jer. xxii. 15.

Atheiſt. Had not I, when at home believed, I had not come thus far to ſeek; but finding none, (and yet I ſhould, had there been ſuch a place to be found, for I have gone to ſeek it farther than you) I am going back again, and will ſeek to refreſh myſelf with the things that I have caſt away, for hopes of that which I ſee is not.

Ecc. x. 15.

Atheiſt *takes up his content in this world.*

Chr. Then ſaid Chriſtian to Hopeful his companion, Is it true which this man hath ſaid?

Chriſtian provoketh his brother.

Hope. Take heed, he is one of the flatterers: Remember what it hath coſt us once already for our hearkening to ſuch kind of fellows. What! No mount Zion? Did we not ſee from the Delectable-mountains, the gate of the city? Alſo we are not now to walk by faith? * Let us go on, ſaid Hopeful, leſt the man with the whip overtake us again.

Hopeful's gracious anſwer.

2 Cor. v. 7.

* *Remembrance of former Chaſtiſement, is Help in preſent temptations.*

You ſhould have taught me that leſſon, which I will round you in the ears withal; "Ceaſe, my ſon, "to hear the inſtructions that cauſeth to err from the "words of knowledge:" I ſay, my brother, ceaſe to hear him, and let us believe to the ſaving of the ſoul.

Prov. xix. 22.

Heb. x. 39.

Chr.

Chr. My brother, I did not put the queſtion to thee, for that I doubted of the truth of your believe myſelf, but to prove thee, and to fetch from thee a fruit of the honeſty of thy heart.

The fruits of an Honeſt Heart. 1 Jo. ii. 11.

As for this man I know that he is blinded by the God of this world. Let thee and I go on, knowing that we have "Belief of the truth, and no lie is of the truth."

Hope. Now I do rejoice in the hope of the glory of God: So they turned away from the man: And he laughing at them, went his way.

They come to the enchanted Ground.

I ſaw then in my Dream, they went until they came into a certain country, whoſe air naturally tended to make men drowſy, if they came ſtrangers into it. And here Hopeful began to be very dull and heavy of ſleep, wherefore he ſaid unto Chriſtian, I now begin to grow ſo drowſy, that I can ſcarcely hold up mine eyes: Let us lie down here, and take one nap.

Hopeful *begins to be drowſy,* Chriſtian *keeps him awake.*

Ch. By no means (ſaid the other) leſt ſleeping we never awake more.

Hope. Why, my brother? Sleep is ſweet to the labouring man; we may be refreſhed if we take a nap.

Chr. Do you not remember, that one of the ſhepherds bid us beware of the enchanted ground. He meant by that, that we ſhould beware of ſleeping; wherefore let us not ſleep as others do, but let us watch and be ſober.

1 Th. v. 6.

He is very thankful. Ecc. vi. 2.

Hope. I acknowledge myſelf in a fault, and had I been here alone, I had by ſleeping run the danger of death. I ſee it is true, what the Wiſe-Man ſaith, "Two is better than one." Hitherto hath thy company been my mercy: And thou ſhalt have a good reward for thy labour.

To prevent drowſineſs they fall to Good Diſcourſe.

Chr. Now then, ſaid Chriſtian, to prevent drowſineſs in this place, let us fall into good diſcourſe.

Hope. With all my heart, ſaid the other.

Chr. Where ſhall be begin?

Hope. Where God began with us, but do you begin if you pleaſe.

Good Diſcourſe preventeth drowſineſs.

Chr. I will ſing you the firſt ſong.

"When ſaints do ſleepy grow, let them come hither
"And hear how theſe two pilgrims talk together;
"Yea, let them learn of them in any-wiſe,
"Thus to keep ope' their drouſy ſlumb'ring eyes;
"Saints fellowſhip, if it be manag'd well,
"Keeps them awake, and that in ſpite of hell."

The dreamer's note.

Chr.

Chr. Then Chriſtian began, and ſaid, I will aſk you a queſtion: How came you to think at firſt of doing what you do now? *They begin at the beginning of their converſion.*

Hope. Do you mean, how came I at firſt to look after the good of my ſoul?

Chr. Yes, that is my meaning.

Hope. I continued a great while in the delight of thoſe things which were ſeen and ſold at our Fair; things which I believe now would have, had I continued in them ſtill, drowned me in perdition and deſtruction.

Chr. What things are they?

Hope All the Treaſures and Riches of the world. Alſo I delighted much in Rioting, Revelling, Drinking, Swearing, Lying, Uncleanneſs, Sabbath-breaking, and what not, that tend to the deſtroying of the ſoul. But I found at laſt, by hearing and conſidering of things that are divine, which indeed I heard of you, as alſo the beloved Faithful, that was put to death for his faith and good living in Vanity-Fair, *That the end of theſe things are death.* And that for thoſe things ſake the *Wrath of God cometh upon the children of diſobedience.* Rom. vi. 21, 22, 23.

Chr. And did you preſently fall under the power of this conviction? Eph. v. 6.

Hope. No, I was not willing preſently to know the evil of ſin, nor the damnation that follows upon the confeſſion of it: But I endeavoured, when my mind at firſt began to be ſhaken with the word, to ſhut mine eyes againſt the light thereof. *Hopeful at firſt ſhuts his eyes againſt the light.*

Chr. But what was the cauſe of your carrying of it thus to the firſt workings of God's bleſſed ſpirit upon you?

Hope. The cauſes were, 1. I was ignorant that this was the work of God upon me: I never thought that by awakening for ſin, God at firſt begins the converſion of a ſinner. 2. Sin was very ſweet to my fleſh, and I was loath to leave it. 3. I could not tell how to part with my old companions, their preſence and actions were ſo deſirable unto me. 4. The hours in which convictions were upon me, were ſuch troubleſome, and ſuch heart-affrighting hours, that I could not bear ſo much as the remembrance of them upon my heart. *Reaſons againſt reſiſting the light.*

Chr. Then it ſeems, ſometimes you got relief of your trouble?

Hope. Yes, verily, but it would come into my mind again; and then I would be as bad, nay, worſe than I was before.

Chr. Why, what was it that brought your ſins to mind again?

Hope. Many things; as,

1. * If I did but meet a good man in the ſtreet; or,
2. If I have heard any read in the bible; or,
3. If mine own head did begin to ach; or,

* *When he had loſt his ſenſe of ſin, what brought it again.*

4. If I were told that ſome of my neighbours were ſick; or,
5. If I heard the bell toll for ſome that were dead; or,
6. If I thought of dying myſelf; or,
7. If I heard that ſudden death happened to others.
8. But eſpecially when I thought with myſelf, that I muſt quickly come to judgment.

Chr. And could you at any time with eaſe get off the guilt of ſins, when by any of theſe ways it came upon you?

When he could no longer ſhake off his guilt by ſinful courſes, he ſtrives to mend.

Hope. No, not I, for then they got faſter hold of my conſcience, and then if I did but think of going back to ſin (though my mind was turned againſt it) it would be double torment to me.

Chr. And how did you then?

Hope. I thought I muſt endeavour to mend my life, or elſe, thought I, I was ſure to be damned.

Chr. And did you endeavour to mend?

Hope. Yes, and fled from, not only my ſins, but ſinful company too, and betook me to religious duties, as praying, reading, weeping for ſin, ſpeaking truth to my neighbour, &c. Theſe things did I, with many others, too much here to relate.

Chr. And did you think yourſelf well then?

Then he thought himſelf well.

Hope. Yes, for awhile; but at the laſt my trouble came running upon me again, and that over the neck of all my reformation.

Chr. How came that about, ſince you were now reformed?

Reformation at laſt could not help, and why. Iſa. lxiv. 6, Gal. ii 6. Luke xvii. 10.

Hope. There were ſeveral thoughts brought it upon me, eſpecially ſuch ſayings as theſe; *All our righteouſneſs are as filthy rags; by the work of the law, no man ſhall be juſtified: When you have done all things, ſay, We are unprofitable ſervants*: with many more ſuch like. From whence I began to reaſon with myſelf thus: If all my righteouſneſſes are as filthy rags, if by the deeds of the law no man can be juſtified, and if when we have done *all*, we are unprofitable, then 'tis but a folly to think of heaven by the law. I further thought thus: If a man runs 100*l.* in a ſhop-keeper's debt, and after that ſhall pay for all that he ſhall fetch, yet, if this old debt ſtands ſtill in the book uncroſs'd, even for that the ſhop keeper may ſue him, and caſt him into priſon till he ſhall pay the debt.

His being a debtor by the law troubled him.

Chr. Well, and how did you apply this to yourſelf?

Hope. Why, I thought with myſelf, I have by my ſin, run a great way into GOD's Book, and that my now reforming will not pay off that ſcore: Therefore I ſhould ſit ſtill under all my preſent amendments: But how ſhould I be freed from that damnation that I brought myſelf in danger of by my former tranſgreſſion?

Chr.

Chr. A very good application; but pray go on.

Hope. Another thing that hath troubled me ever ſince my late amendment is, That if I look narrowly into the beſt of what I do now, I ſtill ſee ſin, new ſin, mixing itſelf with the beſt that I do; ſo that now I am forced to conclude, That notwithſtanding my former fond conceits of myſelf and duties, I have committed ſin enough in one day to ſend me to hell, though my former life had been faultleſs.

His 'ſpying bad things in his beſt duties troubled him.

Chr. And what did you then?

Hope. Do! I could not tell what to do until I broke my mind to Faithful, for he and I were well acquainted. And he told me, That unleſs I could obtain the righteouſneſs of a man that never had ſinned, neither my own, nor all the righteouſneſs of the world could ſave me.

This made him break his mind to Faithful, who told him the way to be ſaved.

Chr. And did you think he ſpake true?

Hope. Had he told me ſo when I was pleaſed and ſatisfied with my own amendment, I had called him fool for his pains; but now ſince I ſee my infirmity, and the ſin which cleaves to my beſt performances, I have been forced to be of his opinion.

Chr. But did you think when at firſt he ſuggeſted it to you, that there was ſuch a man to be found, of whom it might juſtly be ſaid, *That he never committed ſin.*

Hope. * I muſt confeſs the words at firſt ſounded ſtrangely, but after a little more talk and company with him, I had full conviction about it.

* *At which he ſtarted at preſent.*

Chr. And did you aſk him what man this was, and how you muſt be juſtified by him?

Heb. x.
Rom. iv.
Col. i.
3 Pet. i.

Hope. Yes, and he told me, *it was the Lord Jeſus, that dwells on the right hand of the Moſt High*: † And thus, ſaid he, "You muſt be juſtified by him, "even by truſting to what he hath done by himſelf "in the days of his fleſh and ſufferings, when he did "hang on the tree. I aſked him further, How that "man's righteouſneſs could be of that efficacy, as to "juſtify another before GOD, and then he told me, He was the "mighty GOD, and did what he did, and died the death alſo; not "for himſelf but for me, to whom his doings and the worthineſs of "them ſhould be imputed, if I believed on him."

† *A more particular diſcovery of the way to be ſav d.*

Chr. And did you believe?

Hope. ‡ I made my objections againſt my believing, for that I thought he was not willing to ſave me.

‡ *He doubts of acceptation.*

Chr. And what did you do then?

Hope. He bid me go to him and ſee: Then I ſaid, *It was a preſumption.* ‖ He ſaid, *No, for I was invited to come.* Then he gave me a book of Jeſus his inditing, to encourage me the more freely to come,

Matt. xi. 28.

‖ *He's better inſtructed.*

Matt. xxiv. 39. Pſal. xcv. 6. Dan. vii. 16. Jer. xxix. 12, 13. Ex. xxv. 12. Lev. xvi. 2. Num. vii. 8. Heb. iv. 6.

and he ſaid concerning that book, *That every jot and tittle thereof ſtood firmer than heaven and earth.* Then I aſked him, What I muſt do when I came? And he told me, I muſt intreat upon me knees, with all my heart and ſoul, the Father to reveal him to me. Then I aſked him further, How I muſt make my ſupplication to him: And he ſaid, Go, and thou ſhalt find him upon the mercy-ſeat, where he ſits all the year long, to give pardon and forgiveneſs to them that come. I told him, That I knew not what to ſay when I came. * And he bid me ſay to this effect: *God be merciful to me a ſinner, and make me to know and believe in Jeſus Chriſt; for I ſee, that if his righteouſneſs had not been, or I have not faith in that righteouſneſs, I am utterly caſt away: Lord, I have heard that thou art a merciful God, and hath ordained that thy ſon Jeſus Chriſt ſhould be the Saviour of the world. And, moreover, that thou art willing to beſtow him upon ſuch poor ſinners as I am, (and I am a ſinner indeed) Lord, I take therefore this opportunity, and magnify thy Grace in the ſalvation of my ſoul, through thy ſon Jeſus Chriſt.* Amen.

* *He is bid to pray.*

He prays.

Chr. And did you do as you were bidden?

Hope. Yes, over and over.

Chr. And did the Father reveal the Son to you?

Hope. Not at the firſt, nor ſecond, nor third, nor fourth, nor fifth; no, nor at the ſixth time neither.

Chr. What did you then?

Hope. Why! indeed, I could not tell what to do.

Chr. Had you no thoughts of leaving off praying?

He thought to leave off praying.

Hope. Yes, and a hundred times twice told.

Chr. And what was the reaſon you did not?

Hope. † I believ'd that that was true which has been told me, to wit, *That without the righteouſneſs of this Chriſt, all the world could not ſave me*; and therefore, thought I with myſelf, *If I leave off, I die, and I can but die at the throne of grace.* And withal, this came into my mind, *If it tarry, wait for it, becauſe it will ſurely come, and will not tarry.* So I continued until the Father ſhewed me his Son.

† *Durſt not leave praying, and why.* Heb. ii. 3.

Chr. And how was he revealed unto you?

Hope. I did not ſee him with my bodily eyes, but with the eyes of my underſtanding; and thus it was: One day I was very ſad, I think ſadder than at any one time of my life; and this ſadneſs was thro' a freſh ſight of the greatneſs and vileneſs of my ſins. And as I was then looking for nothing but hell and the everlaſting damnation of my ſoul, ſuddenly, as I thought, I ſaw the Lord Jeſus look down from heaven upon me, and ſaying, *Believe on the Lord Jeſus Chriſt, and thou ſhalt be ſaved.* But

Eph. i. 13, 19. *Chriſt is reveal'd to him, and how.*

But I replied, *Lord, I am a great, a very great ſinner:* And he anſwer'd, *My grace is ſufficient for thee.* Acts xvi. 30, 31. Then I ſaid, *but Lord what is believing?* And then I ſaw from that ſaying, [*He that cometh to me ſhall never hunger; and he that believeth on me ſhall never thirſt*] that believing and coming was all one; and he that came, that is, run out in his heart and affection after ſalvation by Chriſt, he indeed believed in Chriſt. Then the water ſtood in mine eyes, and I aſked further, *But, Lord, may ſuch a great ſinner as I am, be indeed accepted of thee, and be ſaved by thee?* And I heard him ſay, *And him that cometh to me ſhall in no wiſe be caſt out.* John vi. 35. John vi. 16. Then I ſaid, *But, how Lord, muſt I conſider of thee in my coming to thee, that my faith may be placed right upon thee?* Then he ſaid, *Chriſt came into the world to ſave ſinners: He is the end of the law for righteouſneſs to every one that believes. He died for our ſins, and roſe again for our juſtification:* 1 Tim. i. 25. *He loved us, and waſhed us for our ſins in his blood.* Rom x. 4. *He is the Mediator betwixt God and us, he ever liveth to make interceſſion for us.* Heb. vii 24, 25. From all which I gather'd, That I muſt look for righteouſneſs in his perſon, and for ſatisfaction for my ſins by his blood; the which he did in obedience to his father's law, and in ſubmitting to the penalty thereof was not for himſelf, but for him that will accept it for his ſalvation, and be thankful. And now was my heart full of joy, mine eyes full of tears, and my affections running over with love to the name, people, and ways of Jeſus Chriſt.

Chr. This was a revelation of Chriſt to your ſoul indeed: But tell me particularly, what effect this had upon your ſpirit.

Hope. It made me ſee that all the world, notwitſtanding all the righteouſneſs thereof, is in a ſtate of condemnation. It made me ſee that God the Father, tho' he be juſt, can juſtly juſtify the common ſinner: It made me greatly aſhamed of the vileneſs of my former life, and confounded me with the ſenſe of mine own ignorance; for there never came a thought into my heart before now, that ſhewed me ſo the beauty of Jeſus Chriſt. It made me love a holy life, and long to do ſomething for the honour and glory of the Lord Jeſus: Yes, I thought that had I now a thouſand gallons of blood in my body, I could ſpill all for the ſake of the Lord Jeſus.

I ſaw then in my Dream, that Hopeful look'd back and ſaw Ignorance, whom they had left behind, coming after: *Look,* ſaid he to Chriſtian, *how far yonder youngſter loitereth behind?*

Chr. Ay, ay, I ſee him: He careth not for our company.

Hope. But I tro' it would not have hurt him, had he kept pace with us hitherto.

Young Ignorance comes up again. Their talk.

Chr. That's true, but I'll warrant you, he thinketh otherwiſe.

Hope. That I think he doth; but however, let us tarry for him. [*So they did*]

Then

Then Chriſtian ſaid to him, Come away man: Why do you ſtay ſo behind?

Ign. I take my pleaſure in walking alone, even more a great deal than in company, unleſs I like it better.

Then ſaid Chriſtian to Hopeful (but ſoftly) Did not I tell you he cared not for our company? But however, ſaid he, Come up, and let us talk away the time in this ſolitary place. Then directing his diſcourſe to Ignorance, he ſaid, Come how do you? How ſtands it between God and your ſoul now?

Ignorance his hope; the ground of it.

Ign. I hope well, for I am always full of good motions that cometh into my mind, to comfort me as I walk.

Chr. What good motions? Pray tell us.

Ign. Why, I think of God and Heaven.

Chr. So do the devils and damned ſouls.

Ign. But I *think* of them, and *deſire* them.

Prov. xxviii 39.

Chr. So do many that are never like to come there. *The ſoul of the ſluggard deſireth, and hath nothing.*

Hope. But I think of them, and leave all for them.

Chr. That I doubt not, for to leave all is a very hard matter; yea, a harder matter than many are aware of. But why, or by what, art thou perſuaded that thou haſt left all for GOD and Heaven?

Ign. My heart tells me ſo.

Prov. xlviii 39.

Chr. The Wiſe-man ſays, *He that truſts in his own heart is a fool.*

Ign. This is ſpoken of an evil heart, but mine is a good one.

Chr. But how doſt thou prove that?

Ign. It comforts me in hopes of Heaven.

Chr. That may be through its deceitfulneſs; for a man's heart may miniſter comfort to him in the hopes of that thing, for which he has yet no good ground to hope.

Ign. But my heart and life agree together, and therefore my hope is well grounded.

Chr. Who told thee, That thy heart and thy life agree together?

Ign. My heart tells me.

Chr. Aſk my fellow if I be a thief: Thy heart tells thee ſo! Except the word of God beareth witneſs in this matter, other teſtimony is of no value.

Ign. But is it not a good heart that has good thoughts? And then is not that a good life, that is according to God's Commandments?

Chr Yes, that is a good heart that hath good thoughts, and that is a good life that is according to God's commandments: But it is one thing indeed to have theſe, and another thing only to think ſo.

Ign. Pray, What count you good thoughts, and a life according to God's commandments?

Chr.

Chr. There are good thoughts of divers kinds, ſome reſpecting ourſelves, ſome God, ſome Chriſt, and ſome other things.

Ign. What be good thoughts reſpecting ourſelves?

Chr. Such as agree with the word of God. *What are good thoughts.*

Ign When do our thoughts of ourſelves agree with the word of God?

Chr. When we paſs the ſame judgment upon ourſelves which the world paſſes. To explain myſelf: The word of God ſaith of perſons in a natural condition, *There is none righteous, there is not one that doeth good.* It ſaith alſo, *That every imagination of the heart of a man is prone to evil, and that continually.* And again, *The imagination of man's heart is evil from the youth.* Now that when we think thus of ourſelves, having a ſenſe thereof, then are our thoughts good ones, becauſe according to the word of God. Rom. iii. Gen. vi. 2.

Ign. I will never believe that my heart is thus bad.

Chr. Therefore thou never hadſt one good thought concerning thyſelf in thy life. But let me go on. As the word paſſeth a judgment upon our ways, and when the thoughts of our hearts and ways agree with the judgment which the word giveth of both, then are both good, becauſe agreeing thereto. Pſal. cxxv. 5. Pſal. ii. 15. Rom. iii.

Ign. Make out your meaning.

Chr. Why, the word of God ſaith, That man's ways are crooked ways, not good, but perverſe: It ſaith, they are naturally out of the good way, that they have not known it. Now when a man thus thinketh of his way, I ſay, when he doth ſenſibly and with heart-humiliation thus think, then hath he good thoughts of his own ways, becauſe his thoughts now agree with the judgment of the word of God.

Ign. What are good thoughts concerning God?

Chr. Even (as I have ſaid concerning ourſelves) when our thoughts of God do agree with what the word ſaith of him; and that is, when we think of his being and attributes, as the word hath taught: of which I cannot now diſcourſe at large; but to ſpeak of him in reference to us; when we have right thoughts of God, when we think that he knows us better than we know ourſelves, and can ſee ſin in us when and where we can ſee none in ourſelves; when we think He knows our inmoſt thoughts, and that our heart with all its depths, is always open to his eyes: Alſo when we think, that all our righteouſneſs ſtinks in his noſtrils, and that therefore he cannot abide to ſee us ſtand before him in any confidence, even in all our beſt performances.

Ign. Do you think that I am ſuch a fool as to think GOD can ſee no farther than I? Or, that I would not come to God in the beſt of my performances?

Chr. Why, how do'ſt thou think in this matter?

Ign. Why, to be ſhort, I think I muſt believe in Chriſt for juſtification.

Chr.

Chr. How! think thou muſt believe in Chriſt when thou ſeeſt not the need of him? Thou neither ſeeſt thy original or actual infimities, but haſt ſuch an opinion of thyſelf of what thou doſt, as plainly renders thee to be one that did never ſee a neceſſity of Chriſt's perſonal righteouſneſs to juſtify thee before GOD, How then doſt thou ſay, I believe in Chriſt?

Ign. I believe well enough for all that.

Chr. How doſt thou believe?

The faith of Ignorance.

Ign. I believe that Chriſt died for ſinners, and that I ſhall be juſtified before God from the curſe, thro' his gracious Acceptance of my obedience to the laws. *Or thus*, Chriſt makes my duties that are religious acceptable to his father by virtue of his merits, and ſo ſhall I be juſtified.

Chr. Let us give an anſwer to this confeſſion of thy faith. 1. 'Thou believeſt with a fantaſtical faith, for this faith is no where deſcribed in the word. 2. Thou believeſt with a falſe faith, becauſe thou takeſt juſtification from the perſonal righteouſneſs of Chriſt, and applieſt it to thy own. 3. This faith maketh not Chriſt a juſtifier of thy perſon, but of thy actions; and of thy perſon for thy actions ſake, which is falſe. 4. Therefore this faith is deceitful, even ſuch as will leave thee under wrath in the day of God Almighty: For true juſtifying faith puts the ſoul (as ſenſible of its loſt condition by the law) upon flying for refuge unto Chriſt's righteouſneſs, (which righteouſneſs of his is not an act of grace, by which he maketh for juſtification, thy obedience accepted by God; but this perſonal obedience to the law, in doing and ſuffering for us what is required at our hands) that righteouſneſs, I ſay, true faith, is accepted, under the ſkirt of which the ſoul being ſhrouded, and by it preſented as ſpotleſs before God, it is accepted, and acquits from condemnation.

Ign. What! would you have us truſt to what Chriſt in his own perſon hath done without us? This conceit would looſen the reins of our luſt, and tolerate us to live as we liſt: For, what matter how we live, if we may be juſtified from all by Chriſt's perſonal righteouſneſs, believing.

Chr. Ignorance is thy name, and as thy name is, ſo art thou; even this thy anſwer demonſtrateth what I ſay, Ignorant thou art of what juſtifying righteouſneſs is, and as ignorant how to ſecure thy ſoul thro' the faith of it, from the heavy wrath of GOD. Yea, thou alſo art ignorant of the true effects of ſaving faith in this righteouſneſs of Chriſt, which is to bow and win over the heart to GOD in Chriſt, to love his name, his word, ways, and people, and not as thou ignorantly imagineſt.

Hope. Aſk him if ever he had Chriſt reveal'd to him from Heaven.

Ignorance jangles with Chriſtian.

Ign. What! You are a man for revelation? I do believe that what both you and all the reſt of you ſay about that matter, is but the fruits of diſtracted Brains.

Hope.

Hope. Why, Man! Chriſt is ſo hid in God from the natural apprehenſions of the fleſh, that he cannot by any man be ſavingly known, unleſs GOD the Father reveals him to them.

Ign. That is your faith, but not mine; yet mine, I doubt not, is as good as yours, tho' I have not in my head ſo many whimſies. *He ſpeaks reproachfully of what he knows not.*

Chr. Give me leave to put in a word: You ought not to ſpeak ſo ſlightly of this matter, for this I boldly affirm (even as my good companion hath done) that no man can know Jeſus Chriſt but by the revelation of the Father; yea, and faith too, by which the ſoul layeth hold upon Chriſt, (if it be right) muſt be wrought by the exceeding greatneſs of his mighty power; the working of which faith, I perceive poor Ignorance thou art ignorant of: Be awakened then, ſee thy own wickedneſs, and fly to the Lord Jeſus, and by his righteouſneſs, which is the righteouſneſs of GOD (for he himſelf is GOD) thou ſhalt be delivered from condemnation. Matt. xi. 18. 1 Cor. i. 1, 3. Eph. i. 18, 19.

Ign. You go ſo faſt I cannot keep pace with you; do you go on before, I muſt ſtay awhile behind. *Their talk broke up.*

Then they ſaid,

Well, Ignorance, wilt thou yet fooliſh be,
To ſlight good counſel, ten times given thee?
And if thou yet refuſe it, thou ſhalt know
E'er long the evil of thy dying ſo.
Remember, man, in time, ſtop, do not fear,
Good counſel, ta'en well, ſaves; therefore hear,
But if thou yet ſhalt ſlight it, thou ſhalt be
The loſer, Ignorance, I'll warrant thee.

Then Chriſtian addreſs'd himſelf thus to his fellow:

Chr. Well, come my good Hopeful, I perceive that thou and I muſt walk by ourſelves again.

So I ſaw in my Dream, that they went on apace before, and Ignorance came hobbling after. Then ſaid Chriſtian to his companion, I am much griev'd for this poor man: 'Twill certainly go hard with him at laſt.

Hope. Alas! There are abundance in our town in this condition, whole families, yea, whoſe ſtreets, and that of pilgrims too; and if there be ſo many in our parts, how many think you muſt there be in the place where he was born?

Chr. Indeed, the word ſaith, *He hath blinded their eyes leſt they ſhould ſee.*

But now we are by ourſelves, what do you think of ſuch men? Have they at no time, think you, convictions of ſin, and ſo conſequently fear that their ſtate is dangerous?

Hope. Nay, do you anſwer that queſtion yourſelf, for you are the older man.

Chr. Then I ſay, ſometimes (as I think) they may, but they being naturally ignorant, underſtand not that ſuch convictions tend to their

good; and therefore they do deſperately ſeek to ſtifle them, and preſumptuouſly continue to flatter themſelves in the way of their own heart.

The good uſe of fear.

Hope. I do believe as you ſay, that fear tends much to mens good, and makes them right at their beginning to go on pilgrimage.

Chr. Without all doubt it doth, if it be right; for ſo ſays the word, *The fear of the Lord is the beginning of wiſdom.*

Job. Pſ. cxi 10. Prov. xvii. ch. ix. x.

Hope. How will you deſcribe right fear?

Right fear.

Chr. True or right fear is deſcribed by three things:

"1. By its riſe, It is cauſed by ſaving conviction for ſin.

2. It driveth the ſoul to lay faſt hold of Chriſt for ſalvation.

3. It begetteth and continueth in the ſoul a great reverence of God, his word and ways, keeping them tender, and making it afraid to turn from them, to the right-hand, or to the left, to any thing that may diſhonour GOD, break his peace, grieve the ſpirit, or cauſe his enemy to ſpeak reproachfully."

Hope. Well ſaid, I believe you have ſaid the truth. Are we now almoſt gone paſt the inchanted ground?

Chr. Why, art thou weary of this diſcourſe?

Hope. No, verily, but that I would know where we are.

Chr. We have not now above two miles further to go thereon. But let us return to our matter. * Now the ignorant know not that ſuch convictions as tend to put them in fear, are for their good, and therefore they ſtrive to ſtifle them.

** Why ignorant perſons do ſtifle convictions in general.*

Hope. How do they ſtrive to ſtifle them?

† Particulars.

† Chr. "1. They think that thoſe fears are wrought by the devil (tho' indeed they are wrought of GOD) and thinking ſo, they reſiſt them, as things that directly tend to their overthrow. 2. They alſo think that theſe fears tend to the ſpoiling of their faith, when alas for them, poor men that they are! they have none at all, and therefore they harden their hearts againſt them. 3. They preſume they ought not to fear, and therefore in deſpite of them wax preſumptuouſly confident. 4. They ſee that theſe fears tend to take away from them their pitiful old ſelf-holineſs, and therefore they reſiſt them with all their might."

Hope. I know ſomething of this myſelf; before I knew myſelf, it was ſo with me.

Chr. Well, we will leave at this time our neighbour Ignorance by himſelf, and fall upon another profitable queſtion.

Hope. With all my heart, but you ſhall ſtill begin.

Talk about one Temporary.

Chr. Well then, did you know about ten years ago, one Temporary in your parts, who was a forward man in religion then?

Hope.

Hope. Know him! yes, he dwelt in Grace-leſs, a town about two miles from Honeſty, and he dwelt next door to one Turn-back. *Where he dwells.*

Chr. Right, he dwelt under the ſame roof with him. Well, that man was much awakened once; I believe that then he had ſome ſight of his ſins, and of the wages that were due thereto. *He was towaraly once.*

Hope. I am of your mind, for (my houſe not being above three miles from him) he would often-times come to me, and that with many tears. Truly, I pitied the man, and was not altogether without hope of him; but one may ſee it is not every one that cries *Lord, Lord.*

Chr. He told me once, That he was reſolved to go on pilgrimage, as we go now, but all on a ſudden he grew acquainted with one Save-Self, and then he became a ſtranger to me.

Hope. Now, ſince we are talking about him, let us a little inquire into the reaſon of the ſudden backſliding of him, and ſuch others.

Chr. It may be profitable, but do you begin.

Hope. Well then, there are in my judgment, four reaſons for it.

1. Though the conſciences of ſuch men are awakened, yet their minds are not changed: Therefore when the power of guilt weareth away, that which provoketh them to be religious, ceaſeth: Wherefore they naturally return to their own courſe again; even as we ſee the dog that is ſick of what he has eaten, ſo long as his ſickneſs prevails, he caſts and vomits up all: Not that he doth this of free mind (if we may ſay a dog has a mind) but becauſe it troubleth his ſtomach; but now, when his ſickneſs is over, and ſo his ſtomach eaſed, his deſires being not at all alienated from his vomit, he turns him round about and licks up all; and ſo it is true which is written, *The dog is turned to his vomit again.* Thus I ſay, being both for heaven, by virtue only of the ſenſe and fears of the torments of hell; as that ſenſe of hell and fear of damnation chills and cools, ſo their deſire for heaven and ſalvation cools alſo. So then it comes to paſs, that when their guilt and fear is gone, their deſires for heaven and happineſs die, and they return to their courſe again. *Reaſons why towardly ones backſlide.* 1 Pet. ii. 22.

2. Another reaſon is, They have ſlaviſh fears that do over-maſter them; I ſpeak now of the fears that they have of men: *For the fear of men bringeth a ſnare.* So then, tho' they ſeem to be hot for heaven, ſo long as the flames of hell are about their ears, yet when the terror is a little over, they betake themſelves to ſecond thoughts, namely, That 'tis good to be wiſe, and not to run (for they know not what) the hazard of loſing all, or at leaſt of bringing themſelves into unavoidable and unneceſſary troubles, and ſo they fall in with the world again. Prov. xxix. 25.

3. The ſhame that attends religion lies alſo as a block in their way; they are proud and haughty, and religion in their eyes is low

and contemptible. Therefore when they have loſt their ſenſe of Hell, and wrath to come, they return again to their former courſe.

4. Guilt, and to meditate one terror, are grievous to them; they like not to ſee their miſery before they come to it, though perhaps the ſight of it firſt, if they loved that ſight, might make them fly whither the righteous fly and are ſafe; but becauſe they do as I hinted before, even ſhun the thoughts of guilt and terror; therefore, when once they are rid of their awakenings about the terror and wrath of God, they harden their hearts gladly, and chuſe ſuch ways as will harden them more and more.

Chr. You are pretty near the buſineſs, for the bottom of all this is for want of a change in their mind and will. And therefore they are but like the felon, that ſtandeth before the judge; he quakes and trembles, and ſeems to repent moſt heartily; but the bottom of all is, the fear of the halter; not that he hath any deteſtation of the offence, as it is evident, becauſe, but let this man have his liberty, and he will be a thief, and ſo a rogue ſtill; whereas if his mind was changed, he would be otherwiſe.

Hope. Now I have ſhewed you the reaſons of their going back; do you ſhew me the manner thereof.

Chr. So I will willingly.

1. They draw off their thoughts all that they may, from the remembrance of God, death, and the judgment to come.

2. Then they caſt off by degrees private duties, and cloſet-prayer, curbing their luſt, watching, ſorrow for ſin, &c.

3. Then they ſhun the company of lively and warm chriſtians.

4 After that they grow cold to publick duty, as hearing, reading, godly conference, and the like.

5. Then they begin to pick holes, as we ſay, in the coats of ſome of the godly, and that deviliſhly, that they may have a ſeeming colour to throw religion (for the ſake of ſome infirmities they have eſpied in them) behind their backs.

6. Then they begin to adhere to, and aſſociate themſelves with carnal, looſe, and wanton men.

7. Then they give way to carnal and wanton diſcourſe in ſecret, and glad are they if they can ſee ſuch things in any that are counted diſhoneſt, that they may the more boldly do it through their example.

8. After this they begin to play with little ſins openly.

9. And then, being hardened, they ſhew themſelves as they are. Thus being launched again into the gulph of miſery, unleſs a miracle of grace prevent it, they everlaſtingly periſh in their own deceivings.

Now I ſaw in my Dream, That by this time the pilgrims were got over the Inchanted Ground, and entering into the country of * Beulah, whoſe air was very ſweet and pleaſant, the way lying directly through it, they ſolaced themſelves there for a ſeaſon. Yes, here they heard continually the ſinging of the birds, and ſaw every day the flowers appear in the earth, and heard the voice of the turtle

* Iſa. lxii. 4. Cant. ii. 10, 11, 12.

turtle in the land. In this country ſun ſhineth night and day; wherefore this was beyond the *Valley of the Shadow of Death*, and alſo out of the reach of giant Deſpair, neither could they from this place ſo much as ſee Doubting-Caſtle. Here they were within ſight of the city they were going to, alſo here met them ſome of the inhabitants thereof: For in this land the *Shining-ones* commonly walked, becauſe it was upon the borders of heaven. *Angels.* In this land alſo the contract between the bride and the bridegroom was renewed: Yea, here, as *the bridegroom rejoiceth over the bride, ſo did their God rejoice over them.* Iſa. lxii. 5, 8. Here they had no want of corn or wine; for in this place they met abundance of what they had ſought for in their pilgrimage. Here they heard voices from out of the city, loud voices, ſaying, *Say ye to the daughters of Zion, Behold thy ſalvation cometh! Behold his reward is with him!* Ver. 11. Here all the inhabitants of the country called them, *The holy people, the Redeemer of the Lord: And thou ſhalt be called,* Ver. 12. *ſought out, a city not forſaken.*

Now as they walked in the land, they had more rejoicing than in parts more remote from the kingdom to which they were bound; and drawing near to the city they had yet a more perfect view thereof; it was built of pearls and precious ſtones, alſo the ſtreets thereof were pav'd with gold; ſo that by reaſon of the natural glory of the city, and the reflection of the ſun-beams upon it, Chriſtian with deſire fell ſick; Hopeful alſo had a fit or two of the ſame diſeaſe: Wherefore here they lay it by awhile, crying out becauſe of their pangs, *If you ſee my beloved, tell him that I am ſick of love.*

But being a little ſtrengthned, and better able to bear their ſickneſs, they walked on their way, and came yet nearer and nearer, where were orchards, vineyards, and gardens; and their gates opened into the highway. Now as they came up to theſe places, behold the gardener ſtood in the way, to whom the pilgrims ſaid, Whoſe goodly vineyards and gardens are theſe? He anſwered, They are the king's, and are planted here for his own delight, and alſo for the ſolace of pilgrims. Deut. xxiii. 24. So the gardener had them into the vineyard; and bid them refreſh themſelves with the dainties; he alſo ſhewed them there the king's walks and arbours, where he delighted to be: And here they tarried and ſlept.

Now I beheld in my Dream, that they talked more in their ſleep at this time, than ever they did in all their journey; and being in a muſe thereabout, the gardener ſaid even to me, Wherefore muſeſt thou at the matter? It is the nature of the fruit of the grapes of theſe vineyards to go down ſo ſweetly as to cauſe the lips of them that are aſleep to ſpeak.

So I ſaw that when they awoke, they addreſſed themſelves to go up to the city. But as I ſaid, the reflections of the ſun upon the city (for the city was of pure gold) was ſo extreamly glorious, that they could not as yet with Rev. xi. 28. 1 Cor. iii. 18.

open

open face behold it, but through an inſtrument made for that purpoſe. So I ſaw, that as they went on, there met them two men in raiment that ſhone like gold, alſo their faces ſhone as the light.

Theſe men aſked the pilgrims. Whence they came? and they told them. They alſo aſked them, Where they had lodged, what difficulties and dangers, what comforts and pleaſures they had met with in the way? And they told them. Then ſaid the men that met them, You have but two difficulties more to meet with, and then you are in the city.

Then Chriſtian and his companion aſked the men to go along with them; ſo they told them they would: But, ſaid they, you muſt obtain it by your own faith. So I ſaw in my Dream that they went on together till they came in ſight of the gate.

Death is not welcome to nature, tho' by that we paſs out of this world into glory.
1 Cor. i. 51, 52.
Angels lead us out comfortably thro' death.

Now I further ſaw, that betwixt them and the gate was a river, but there was no bridge to go over, and the river was very deep; at the ſight therefore of this river, the pilgrims were much ſtunned, but the men that went with them ſaid, You muſt go through or you cannot come at the gate.

The pilgrims began to enquire, If there was no other way to the gate; to which they anſwer'd, yes, but there hath not any, ſave two, to wit, Enoch and Elijah, been permitted to tread that path, ſince the foundation of the world, nor ſhall until the laſt trumpet ſhall ſound. The pilgrims then (eſpecially Chriſtian) began to deſpond in their minds, and looked this way and that way, but no way could be found by them, by the which they might eſcape the river.

Then they aſked the men, If the waters were all of a depth? They ſaid, No, yet they could not help them in that caſe: For, ſaid they, you ſhall find it deeper or ſhallower, as you believe in the KING of the place.

Then they addreſſed themſelves to the water, and entering, Chriſtian began to ſink, and crying out to his good friend Hopeful, he ſaid, *I ſink in deep waters, the billows go over my head, all the waters go over me.* Selah.

Then ſaid the other, Be of good cheer, my brother, I feel the bottom, and it is good. Then ſaid Chriſtian, Ah! my friend, *The ſorrows of death hath compaſſed me about, I ſhall not ſee the land that flowеth with milk and honey.* And with that a great darkneſs and horror fell upon Chriſtian, ſo that he could not ſee before him. Alſo he in a great meaſure loſt his ſenſes, ſo that he could neither remember, nor orderly talk of any of thoſe ſweet refreſhments that he had met with in the way of his pilgrimage. But all the words that he ſpake ſtill tended to diſcover, that he had horror of mind, and heart-fears that he ſhould die in that river, and never obtain entrance in at the gate. Here alſo, as they that ſtood by perceived, he was much

Chriſtian's conduct at the hour of death.

in

5 The Pilgrims pafs the River.

in the troubleſome thought of the ſins that he had committed, both ſince and before he began to be a pilgrim. 'Twas alſo obſerved, that he was troubled with apparitions of hobgoblins and evil ſpirits; for ever and anon he would intimate ſo much by words. Hopeful therefore here had much ado to keep his brother's head above water, yea, ſometimes he would be quite gone down, and then e'er awhile would riſe up half dead. Hopeful did alſo endeavour to comfort him, ſaying, Brother, I ſee the gate, and men ſtanding by to receive us; but Chriſtian would anſwer, 'Tis you, 'tis you they wait for; you have been Hopeful ever ſince I knew you. And ſo have you, ſaid he to Chriſtian. Ah! Brother, ſaid he, ſurely if I was right, he would now riſe to help me, but for my ſins he hath brought me into the ſnare, and hath left me. Then ſaid Hopeful, My brother, you have quite forgot the text, where it is ſaid of the wicked, There is no bands in their death, but their ſtrength is firm, they are not troubled as other men, neither are they plagued like other men. Thoſe troubles and diſtreſſes that you go through in theſe waters, are no ſign that God hath forſaken you, but are ſent to try you, whether you will call to mind that which heretofore you have received of his goodneſs, and rely upon him in your diſtreſſes.

Chriſtian delivered from his fears in death. Iſa. xl.

Then I ſaw in my Dream that Chriſtian was in a muſe awhile, to whom alſo Hopeful added theſe words, Be of good cheer, Jeſus Chriſt maketh whole. And with that Chriſtian brake out with a loud voice, Oh, I ſee him again; and he tells me, When thou paſſeſt through the waters I will be with thee, and through rivers, they ſhall not overflow thee. Then they both took courage, and the enemy was after that as ſtill as a ſtone, until they were gone over. Chriſtian therefore preſently found ground for to ſtand upon, and ſo it followed, that the reſt of the river was but ſhallow: But thus they got over. Now upon the bank of the river on the other ſide, they ſaw the two ſhining men again, who there waited for them: Wherefore, being come out of the river, they ſaluted, ſaying.

Angels wait for them ſo ſoon as they are paſſed out of this world.

We are miniſtring ſpirits ſent forth to miniſter to thoſe that ſhall be heirs of ſalvation. Thus they went along towards the gate. Now you muſt note that the city ſtood on a mighty high Hill, but the pilgrims went up the Hill with eaſe, becauſe they had theſe two men to lead them up by the arms; they had likewiſe left their mortal garments behind them in the river: For, tho' they went in with them they came out without them. They therefore went up here with much agility and ſpeed, tho' the foundation upon which the city was fram'd, was higher than the clouds: They therefore went up thro' the region of the air, ſweetly talking as they went, being comforted becauſe they ſafely got over the river, and had two ſuch glorious companions to attend them.

They have put off mortality.

Now, now, look how the holy pilgrims *ride!*
Clouds are their chariots, angels are their guide!

Who

Who would not here for him all hazards run?
That thus provides for all his when this world's done.

The talk they had with the *Shining-ones* was about the glory of the place, who told them, that the beauty and glory of it was inexpreſſible. There, ſaid they, is mount Zion, the heavenly Jeruſalem, the innumerable company of angels, and the ſpirits of juſt men made perfect. You are going now, ſaid they, to the paradiſe of GOD, wherein you ſhall ſee the Tree of Life, and taſte of the never-fading fruits thereof; and when you come there you ſhall have white robes given you, and your walk and talk ſhall be every day with the KING, even all the days of eternity. There you ſhall not ſee again ſuch things as you ſaw when you were in the lower region upon the earth, to wit, ſorrow, ſickneſs, affliction, and death, for the former things are paſſed away. You are going now to Abraham, Iſaac, and Jacob, and to the prophets, Men that GOD hath taken away from the evil to come, and are now reſting upon their beds, each one walking in his righteouſneſs.

Heb. xii. 22, 23, 24. Rev. ii. 7. and iii. 4. Rev. xxii. 7. Iſa. lvii. 1, 2. and vi. 12.

The men then aſk'd, What muſt we do in the holy place? To whom it was anſwered, You muſt there receive the comforts of all your toil, and have joy for all your ſorrow; you muſt reap what you have ſown; even the fruit of all your prayers and tears and ſufferings for the king by the way. In that place you ſhall wear a crown of gold, and enjoy the perpetual ſight and viſion of the HOLY ONE, for there you ſhall ſee Him as He is.

Gal. vi. 7. 1 John 32.

There alſo you ſhall ſerve him continually with praiſe, with ſhouting and thankſgiving, whom you deſire to ſerve in this world, tho' with much difficulty, becauſe of the infirmity of your fleſh.

There your eyes ſhall be delighted with ſeeing, and your ears with hearing the voice of the *Mighty One*.

There you ſhall enjoy your friends again, that are gone thither before you, and there you ſhall with joy receive even every one that follows into the holy place after you. There alſo you ſhall be cloath'd with glory and majeſty, and put into an equipage fit to ride out with the *KING of Glory*. When he ſhall come with ſound of trumpets in the clouds, as upon *the wings of the wind*, you ſhall come with him; and when he ſhall ſit upon the throne of judgment, you ſhall ſit by him; yea, and when he ſhall paſs ſentence upon all the workers of iniquity, let them be angels or men, you ſhall alſo have a voice in that judgment, becauſe they were his and your enemies. Alſo when he ſhall again return to the city, you ſhall go too, with ſound of trumpet, and be ever with him.

1 Theſſ. iv. 13, 14, 15, 16. Jude xiv. Dan. vii 9, 10. 1 Cor. vi. 2, 3.

Now while they were thus drawing towards the gate, behold the company of the Heavenly Hoſt came out to meet them; to whom it was ſaid by the other two *Shining-ones*, Theſe are the men that have lov'd our

Lord

Lord when they were in the world, and that have left all for his holy name, and he hath ſent us to fetch them, and we have brought them thus far on their deſir'd journey, that they may go in and look their Redeemer in the face with joy. Then the heavenly hoſt gave a ſhout, ſaying,

Bleſſed are they that are called to the marriage ſupper of the Lamb. Rev. xix. 9.

There came out alſo at this time to meet them, ſeveral of the king's trumpeters, cloath'd in white and ſhining raiment, who, with melodious noiſes and loud, made even the heavens to eccho with their ſound. Theſe trumpeters ſaluted Chriſtian and his fellow with ten thouſand welcomes from the world; which they did with ſhouting and ſound of trumpets.

This done, they encompaſs'd them on every ſide, ſome went before, ſome behind, and ſome on the right hand, ſome on the left, (as 'twere to guard them through the upper region) continually ſounding as they went in melodious noiſe, in notes on high: ſo that the very ſight was to them that could behold it, as if heaven itſelf was come down to meet them. Thus, therefore they walk'd on together, and as they walk'd, ever and anon, theſe trumpeters, even with joyful ſounds, would by mixing their muſic with looks and geſtures ſtill ſignify to Chriſtian and his brother, how welcome they were unto their company, and with what gladneſs they came to meet them: And now were theſe two men as 'twere in Heaven before they came at it, being ſwallow'd up with the ſight of angels, and with hearing their melodious notes. Here alſo they had the city itſelf in view, and they thought they heard all the bells therein to ring, to welcome them thereunto: But above all, the warm and joyful thoughts that they had about their own dwelling there with ſuch company, and that for ever and ever: Oh! by what tongue or pen can that glorious joy be expreſs'd? Thus they came up to the gate.

Now, when they were come up to the gate, there was written over it in letters of gold, Bleſſed are they that do his commandments, that they may have a title to the tree of life, and enter in thro' the gates into the city.

Then I ſaw in my Dream that the *Shining-men* bid them call at the gate; the which when they did, ſome from above look'd over the gate, to wit, Enoch, Moſes, and Elias, to whom it was ſaid, Theſe pilgrims are come from the city of Deſtruction thro' the love they bear to the *KING* of this place; then the pilgrims gave in unto them each man his certificate, which they had received in the beginning; thoſe therefore were carried in unto the King, who when he had read them ſaid, Where are the men? To whom 'twas anſwer'd, They are ſtanding without the gate. The King then commanded to open the gate, that the righteous nation, ſaid he, that keepeth the truth may enter in. Rev. v. 13, 14. Iſa. xxvi. 2.

Now I ſaw in my Dream, that theſe two men went in at the gate, and lo, as they enter'd they were transfigur'd, and they had raiment put on that ſhone like gold. There was alſo that met 'em with harps and crowns, and gave 'em to them, the harps to praiſe withal, and the crowns in token of honour: Then I heard in my Dream, That all the bells in the city rang again for joy, and that it was ſaid, *Enter ye into the joy of your Lord*, Rev. v. 13. I alſo heard the men themſelves, that they ſung with a loud voice, ſaying, Bleſſing, honour, glory, and power, be to Him that ſitteth upon the throne, and the Lamb for ever and ever.

Now, just as the gate were open'd to let in the men, I looked after them, and behold the city shone like the sun, and the streets also were pav'd with gold, and in them walk'd many men with crowns on their heads, palms in their hands, and golden harps to sing praises withal.

There were also of them that had wings, and they answer'd one another without intermission, saying, Holy, holy, holy, is the Lord. And after that they shut up the gates, which when I had seen, I wish'd myself among them.

Ignorance comes up to the river, and Vain-hope ferries him over.

Now, while I was gazing upon all these things, I turned my head to look back, and saw Ignorance coming up the river-side; but he soon got over, and that without half the difficulty which the other two men met with. For it happen'd there was then in that place one Vain-Hope, a ferry-man, that with his boat help'd him over; so he, as the other, I saw did ascend the hill to come up to the gate; only he came alone neither did any man meet him with the least encouragement. When he was come up to the gate, he look'd up to the writing that was above, and then began to knock, supposing that entrance should have been quickly administer'd to him: But he was asked by the man that looked over the top of the gate, Whence come you? And what would you have? He answer'd, I have eat and drank in the presence of the King, and he has taught in our streets. Then they ask'd him for his certificate, that they might go in and shew it to the King: So he fumbled in his bosom for one, and found none. Then said they, You have none; but the man answer'd never a word. So they told the King, but he would not come down to see him, but commanded the two *Shining-ones* that conducted Christian and Hopeful to the city, to go out and take Ignorance, and bind him hand and foot, and have him away: Then they took him up, and carried him thro' the air to the door that I saw in the side of the hill, and put him in there. Then I saw that there was a way to Hell, even from the gates of Heaven, as well as from the city of Destruction. So I awoke and beheld it was a Dream.

The CONCLUSION.

NOW, Reader, *I have told*
my Dream *to thee,*
See if thou can'st interpret *it to me,*
Or to thyself, or neighbours, but take
heed
Of mis-interpreting; *for that, instead*
Of doing good, *will but thyself abuse,*
By mis-interpreting, *evil ensues.*
Take heed also that thou be not extream
In toying with the outside *of my dream;*
Nor let my figure *or* similitude
Put thee into a laughter or a feud;
Leave this for boys and fools; but
as for thee,
Do thou the substance *of my* matter *see.*
Put by the curtains *look* within *my* vail;
Turn up my metaphors, *and do not fail;*
There, if thou seekest them, such
things *thou'lt find*
As will be hopeful *to an* honest mind,
Leave out of my dross *thou findest there,*
be bold
To throw away, *but yet* preserve *the*
gold.
What if my gold *be wrapped up in* ore?
None throws *away the* apple *for the*
core:
But if thou shalt cast *all away as* vain,
I know not but 'twill make me dream
again.

The End of the FIRST PART.

THE

PILGRIM'S PROGRESS

FROM

THIS WORLD

TO

That which is to *Come*;

The SECOND PART.

Delivered under the SIMILITUDE of a

DREAM:

WHEREIN IS SET FORTH,

The Manner of the Setting out of *Chriſtian*'s Wife and Children; their Dangerous JOURNEY, and Safe ARRIVAL at the *Deſired Country*.

By *JOHN BUNYAN*.

I have uſed Similitudes, Hoſea xii. 10.

The THIRTIETH EDITION, with the Addition of New COPPER-PLATE CUTS.

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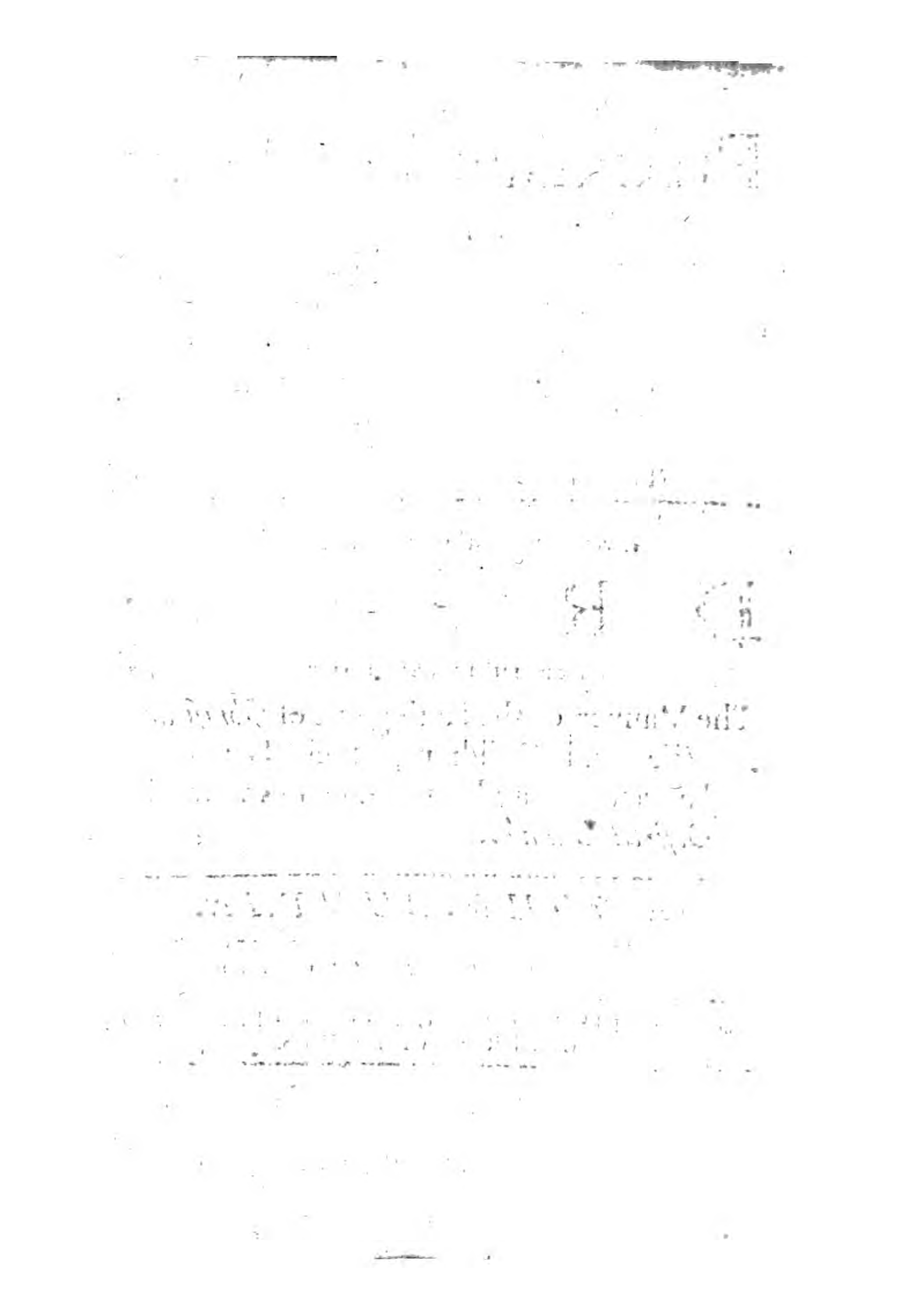

THE AUTHOR's Way of ſending forth his *SECOND PART* OF THE PILGRIM.

GO now, my little BOOK, to every place,
Where my *Firſt Pilgrim* has but ſhewn his face:
Call at their doors; If any ſay, *Who's there?*
Then anſwer thou, *Chriſtiana is here.*
If they bid thee *Come in*, then enter thou,
With all thy boys, and then thou knoweſt how;
Tell who they are, alſo from whence they came:
Perhaps they know them by their looks, or name;
But if they ſhould not, aſk them yet again,
If formerly they did not entertain
One *Chriſtian*, a *Pilgrim*? If they ſay
They did, and were delighted in his way;
Then let them know that theſe related were
Unto him; yea, his wife and children are.
Tell them that have left their houſe and home,
Are turned *pilgrims*, ſeek a world to come:
That they have met with hardſhips in the way,
That they do meet with troubles, night and day:
That they have trod on ſerpents, fought with devils,
Have alſo overcome as many evils;
Yea, tell them alſo of the next, who have
Of love to Pilgrimage, been ſtout and brave
Defenders of that way, and how they ſtill
Refuſe this world to do their Father's will.
Go tell them alſo of thoſe dainty things,
That Pilgrimage unto the Pilgrims bring:
Let them acquainted be too, how they are
Beloved of their king, under his care;
What goodly manſions he for them provides,
Tho' they meet with rough winds and ſwelling tides:
How brave a calm they will enjoy at laſt,
Who to the Lord and by his ways hold faſt.

Per-

Perhaps with heart and hand they will embrace
Thee, as they did my *firſtling*, and will grace
Thee, and thy fellows with good chear and fare,
As ſhew will, they of Pilgrims lovers are.

1. OBJECTION.

But how, if they will not believe of me,
That I am truly thine? 'Cauſe ſome there be
That counterfeit the Pilgrim, *and his name;*
Seek, by diſguiſe, to ſeem the very ſame,
And by that means have wrought themſelves into
The hands, and houſes of I know not who.

ANSWER.

'Tis true, ſome have of late to counterfeit
My *pilgrim*, to their own, my title ſet,
Yea, others, half my name and title too,
Have ſtitched to their books to make them do:
But yet, they by their features do declare,
Themſelves not mine to be, whoſe e'er they are.
If ſuch thou meeteſt with, thine only way,
Before them all, is to *ſay out thy ſay*.
In thine own native language, which no man
Now uſeth, nor with eaſe diſſemble can:
If after all, they ſtill of you ſhould doubt,
Thinking that you, like Gypſies go about,
In naughty wiſe, the country to defile,
Or that you ſeek good people to beguile
With things unwarrantable; then ſend for me,
And I will teſtify you *pilgrims* be;
Yea, I will teſtify that only you
My *pilgrims* are, and that alone will do.

2. OBJECTION.

But yet, perhaps, I may enquire for him,
Of thoſe that wiſh him damned, life and limb,
What ſhall I do, when I at ſuch a door,
For pilgrims *aſk, and they ſhall rage the more?*

ANSWER.

Fright not thyſelf, my Book, for ſuch bugbears,
Are nothing elſe but ground for groundleſs fears.
My Pilgrim's book has travell'd ſea and land
Yet could I never come to underſtand
That it was ſlighted or turn'd out of door,
By any kingdom were they rich or poor.
In France and Flanders, where men kill each other;
My Pilgrim is eſteem'd a friend and brother.
In Holland too, 'tis ſaid, as I am told,
My Pilgrim is with ſome, worth more than gold.

High-

Highlanders, and Wild-Iriſh can agree,
My Pilgrim ſhould familiar with them be.
'Tis in New-England under ſuch advance,
Receives there ſo much loving countenance,
As to be trimm'd, new-cloath'd, and deck'd with gems,
That it might ſhew its features, and its limbs:
Yet more; ſo commonly doth my Pilgrim walk,
That of him thouſands daily ſing and talk.
If you draw near home, it will then appear,
My Pilgrim knows no ground of ſhame or fear;
City and country will him entertain
With Welcome, Pilgrim; yea, they can't refrain
From ſmiling, if my pilgrim be but by,
Or ſhews his head in any company.
Brave gallants do my Pilgrim hug and love,
Eſteem it much, yea, value it above
Things of a greater bulk; yea, with delight
Say, my Lark's-Leg is better than a Kite.
Young ladies, alſo gentlewomen too,
Do not ſmall kindneſs to my Pilgrim ſhew;
Their cabinets, their boſoms, and their hearts,
My Pilgrim has, 'cauſe he to them imparts
His pretty riddles, in ſuch wholeſome ſtrains,
As yield them profit double to their pains
Of reading; yea, I think I may be bold
To ſay, ſome prize him far above their gold.
The very children that do walk the ſtreet,
If they do but my holy Pilgrim meet,
Salute him will they, wiſh him well, and ſay,
He is the *only ſtripling* of the day.
They that have never ſeen him yet, admire
What they have heard of him, and much deſire
To have his company, and hear him tell
Thoſe Pilgrim Stories, which he knows ſo well.
Yea, ſome that did not love him at the firſt,
But call'd him Fool and Noddy, ſay they muſt,
Now they have ſeen and heard him too, commend,
And to thoſe whom they love they do him ſend.
Wherefore, my *Second Part*, thou need'ſt not be
Afraid to ſhew thy head; none can hurt Thee
That wiſh but well to him that went before,
Becauſe thou comeſt after him with a ſecond ſtore
Of things as good, as rich, as profitable,
For young, for old, for ſtagg'ring and for ſtable.

3. OBJECTION.

But ſome there be that ſay, He laughs too loud:
And ſome do ſay, His head is in a cloud.
Some ſay, His words and ſtories are ſo dark,
They know not how by them to find his mark.

ANSEWR

ANSWER.

One may (I think) ſay both his laughs and cries,
May well be gueſs'd at by his watery eyes.
Some things are of that nature, as to make
One's fancy checle, while his heart doth ake;
When Jacob ſaw his Rachel with his ſheep,
He did at the ſame time both kiſs and and weep.
Whereas ſome ſay, a cloud is in his head,
That doth but ſhew his wiſdom's covered
With his own mantle, and to ſtir the mind,
To ſearch well after what it fain would find.
Things that ſeem to be hid in words obſcure,
Do but the godly mind the more allure:
To ſtudy what theſe ſayings ſhould contain,
That ſpeak to us in ſuch a cloudy ſtrain.
I alſo know a dark *ſimilitude*,
Will on the curious fancy more intrude,
And will ſtick faſter in the heart and head,
Than things from ſimilies are borrowed.
Wherefore, my Book, let no diſcouragement
Hinder thy travels, behold, thou art ſent
To friends, not foes, to friends that will give place
To thee, thy Pilgrims, and thy word embrace.
Beſides, what my Firſt Pilgrim left conceal'd,
Thou, my brave Second Pilgrim haſt reveal'd;
What Chriſtian left lock'd up, and went his way,
Sweet Chriſtiana opens with the key.

4. OBJECTION.

But ſome love not the method of your Firſt;
Romance they count it, throw't away like duſt.
If I ſhould meet with ſuch, What ſhould I ſay?
Muſt I ſlight them as they ſlight me, or nay?

ANSWER.

My Chriſtiana, If with ſuch you meet.
By all means, in all loving-wiſe them greet;
Render them not reviling for revile;
But if they frown, I prithee on them ſmile:
Perhaps, 'tis nature, or ſome ill report.
Has made them thus deſpiſe, or thus report.
Some love no fiſh, ſome love no cheeſe, and ſome
Love not their friends, nor their own houſe or home.
Some ſtart at pig, ſlight chicken, love not fowl,
More than they love a cuckow, or an owl,
Leave ſuch, my Chriſtiana, to their choice,
And ſeek thoſe, who to find thee will rejoice;
By no means ſtrive, but in all humble wiſe,
Preſent thee to them in thy Pilgrim's guiſe.

Go then, my little Book, and ſhew to all,
That entertain, and bid thee Welcome ſhall,
What thou ſhalt keep cloſe ſhut up from the reſt,
And wiſh what thou ſhalt ſhew them may be bleſt
To them for good, and make them chuſe to be,
Pilgrims, by better far, than thee and me.
Go then, I ſay, tell all men who thou art,
Say, I am Chriſtiana, and my part
Is now with my four ſons, to tell you what
It is for men to take a Pilgrim's lot.
Go alſo, tell them who, and what they be,
That now do go on pilgrimage with thee;
Say, Here's my neighbour Mercy, ſhe is one,
That has long ſince a pilgrim with me gone:
Come, ſee her in her virgin face, and learn,
'Twixt idle ones, and Pilgrims to diſcern.
Yea, let young damſels learn of her to prize
The world that is to come in any wiſe.
When little ſtrippling maidens follow God,
And leave all doating ſinners to his rod;
'Tis like thoſe days wherein the young ones cry'd
Hoſannah, whom the old ones did deride.
Next tell them of Old Honeſt, whom you found
With his white hairs treading the pilgrim ground;
Yea, tell them, how plain-hearted this man was,
How after his good LORD he bore the croſs:
Perhaps with ſome grey head this may prevail
With CHRIST to fall in love, and ſin bewail.
Tell them alſo how maſter Fearing went
On pilgrimage, and how the time he ſpent
In ſolitarineſs, with fears and cries,
And how at laſt he won the joyful prize,
He was a good man, tho' much down in ſpirit;
He is a good man, and doth life inherit.
Tell them of maſter Feeble-mind alſo,
Who not before, but ſtill behind would go:
Shew them alſo, how he had like to have been ſlain,
And how one Great-heart did his life regain.
This man was true in heart, tho' weak in grace,
One might true godlineſs read in his face.
Then tell them of maſter Ready-to-halt;
A man with crutches, but without much fault:
Tell them how maſter Feeble-mind and he
Did love, and in opinion much agree,
And let all know, tho' weakneſs was their chance,
Yet ſometimes one would ſing, the other dance.
Forget not maſter Valiant-for-the-truth,
That man of courage, tho' a very youth:
Tell every one his ſpirit was ſo ſtout,
No man could ever make him face about:

And how Great-heart and he could not forbear,
But put down Doubting-Caſtle, ſlew Deſpair.
Overlook not maſter Deſpondency,
Nor Much-afraid, his daughter, tho' they lie
Under ſuch mantles, as may make them look
(With ſome) as if their God had them forſook.
They ſoftly went, but ſure; and at the end,
Found that the Lord of Pilgrims was their friend.
When thou haſt told the world of all theſe things,
Then turn about, my Book, and touch theſe ſtrings.
Which, if but touched, will ſuch muſick make,
They'll make a cripple dance, a giant quake.
The riddles that lie couch'd within thy breaſt,
Freely propound, expound, and for the reſt
Of my myſterious lines, let them remain
For all thoſe nimble fancies who ſhall them gain.
Now may this little Book a bleſſing be,
To thoſe that love this little Book and me,
And may its buyer have no cauſe to ſay,
His money is but loſt or thrown away.
Yea, may this Second Pilgrim yield all that,
As may with every ones good fancy ſuit;
And may it ſome perſuade that go aſtray.
To turn their foot and heart to the right way,

Is the hearty prayer of

The AUTHOR,

John Bunyan.

THE

THE PILGRIM'S PROGRESS

Delivered under the SIMILITUDE of a

DREAM.

The SECOND PART.

COURTEOUS companions: Some time ſince to tell you my DREAM that I had of Chriſtian the pilgrim, and of his dangerous journey towards the cœleſtial country, was pleaſant to me, and profitable to you. I told you then alſo what I ſaw concerning his wife and children, and how unwilling they were to go with him on pilgrimage; inſomuch that he was forced to go on in his Progreſs without them; for he durſt not run the danger of that deſtruction, which he feared would come by ſtaying with them in the city of Deſtruction. Wherefore, as I then ſhewed you, he left them and departed.

Now, it hath ſo happened through the multiplicity of buſineſs, that I have been much hindered and kept back from my wonted travels into thoſe parts where he went, and ſo could not, till now obtain an opportunity to make further enquiry after whom he left behind, and that I might give you an account of them. But having had ſome concerns that way of late, I went down again thitherward. Now having taken up my lodging in a wood about a mile off the place, as I ſlept I dreamed again.

And as I was in my Dream, behold an aged gentleman came by where I lay; and becauſe he was to go ſome part of the way that I was travelling, methought I got up and went with him. So as we walked, and as travellers uſually do, I was as if we fell into a diſcourſe, and our talk happened to be about Chriſtian and his travels: For thus I began with the old man.

Sir, ſaid I, What town is that there below, that lieth on the left-hand of the way?

Then ſaid Mr. Sagacity, for that was his name, it is the city of Deſtruction, a populous place, but poſſeſſed with a very ill-conditioned and idle ſort of people.

I thought that was that city, quoth I: I went once myſelf through that town; and therefore I know that the report you give of it is true.

Sag. Too true; I wiſh I could ſpeak truth in ſpeaking better of them that dwell therein.

Well Sir, quoth I, then I perceive you to be a well-meaning man, and one that takes pleaſure to hear tell of that which is good: Pray did you never hear what happen'd to a man ſome time ago in this town (whoſe name was Chriſtian) that went on a pilgrimage up towards the higher regions;

Sag. Heard of him! Ah! And alſo heard of the moleſtations, troubles, wars, captivities, cries, groans, frights, and fears that he met with, and had in his journey; and beſides, I muſt tell you, all our country rings of him; there are but few houſes that have heard of his doings, but have ſought after, and got records of his pilgrimage; yea, I think I may well ſay, that his hazardous journey has got many well-wiſhers to his ways: For tho' when he was here, he was fool in every man's mouth, yet now he is gone, he is highly commended of all. For, 'tis ſaid, he lives bravely where he is: Yea, many of them that are reſolved never to run his hazards, yet have their mouths water at his gains.

Chriſtians are well ſpoken of when gone, tho' called fools while they are here.

They may, quoth I, well think, if they think any thing that is true, that he liveth well where he is. for he now lives at, and in, the fountain of life, and has what he has, without labour and ſorrow; for there is no grief mix'd therewith.

Sag. Talk! The people talk ſtrangely about him: Some ſay that he *now walks in white*, that he has a chain of gold about his neck, that he has a crown of gold beſet with pearls upon his head: Others ſay, That the *Shining-ones* that ſometimes ſhewed themſelves to him in his journey, are become his companions, and that he is familiar with them in the place where he is, as here one neighbour is with another. Beſides, it is confidently affirmed concerning him, that the King of the place where he is, has beſtow'd upon him already, a very rich and pleaſant dwelling at court, and that he every day eateth and drinketh, and walketh and talketh with him, and receiveth the ſmiles and favours of him that is judge of all there. Moreover, it is expected of ſome, that his prince, the Lord of that country, will ſhortly come into theſe parts, and will know the reaſon, if they can give any, why his neighbours ſet ſo little by him, and had him ſo much in deriſion, when they perceived that he would be a pilgrim.

Rev. iii. 4. chap. vi. 11. Zech. iii. 7. Luke xiv. Jud. xiv. 15.

* For

* For they ſay, That now he is ſo in the affection of his prince, and that his ſovereign is ſo much concern'd with the indignities that were caſt upon Chriſtian, when he became a pilgrim, that he will look upon all as if done to himſelf; and no marvel, for it was for the love he had for his prince that he ventur'd as he did.

* *Chriſtian's King will take Chriſtian's part.*

I dare ſay, quoth I, I am glad on't, I am glad for the poor man's ſake, for now he has reſt from his labour, and for that he now reaps the benefit of his tears with joy. And for that he is got beyond the gunſhot of his enemies, and is out of the reach of them that hate him. I alſo am glad that a rumour of thoſe things is noiſed abroad in this country; who can tell but that it may work ſome good effect on ſome that are left behind? But, pray ſir, while it is freſh in my mind, Do you hear any thing of his wife and children? Poor hearts, I wonder in my mind what they will do!

Luke x. 16. Rev. xiv. 13. Pſ. cxxvi. 5, 6.

Sag. Who! Chriſtiana and her ſons! † They are like to do as well as did Chriſtian himſelf; for tho' they all play'd the fool at firſt, and would by no means be perſuaded, by either the tears or intreaties of Chriſtian, yet ſecond thoughts have wrought wonderfully with them, ſo they have pack'd up, and are all alſo gone after him.

† *Good tidings of Chriſtian's wife and children.*

Better and better, quoth I, what! Wife and children and all?

Sag. 'Tis true, I can give you an account of the matter, for I was upon the ſpot at the inſtant, and was thoroughly acquainted with the whole affair.

Then ſaid I, May a man report it for a truth?

Sag. You need not fear to affirm it, I mean, that they are all gone on pilgrimage, both the good woman and her four boys. And being we are, as I perceive, going ſome conſiderable way together, I will give you an account of the whole matter.

This Chriſtiana (for that was her name) from the day that ſhe with her children betook themſelves to a pilgrim's life, after her huſband was gone *over the river*, and ſhe could hear of him no more: Her thoughts began to work in her mind. 1ſt Part, p. 104. Firſt, for that ſhe had loſt her huſband, and for that the loving bond of that relation was utterly broken betwixt them. For you know, ſaid he to me, Nature can do no leſs but entertain the living with many a heavy cogitation in the remembrance of the loſs of loving relations. This thought of her huſband did coſt her many a tear; but this was not all, for Chriſtiana did alſo begin to conſider with herſelf, whether her unbecoming behaviour towards her huſband was not one cauſe that ſhe ſaw him no more; and that in ſuch ſort he was taken away from her. And upon this came into her mind by ſwarms, all her unkind, unnatural and ungodly carriage to her dear friend; which alſo clogged her conſcience,

Mark this, you that are churliſh to your godly relations

and

and did load her with guilt. She was moreover much broken with her calling to remembrance the reſtleſs groans, the briniſh tears, and ſelf-bemoaning of her huſband, and how ſhe did hearden her heart againſt all his entreaties, and loving perſuaſions (of her and her ſons) to go with him; yea, there was not any thing that Chriſtian either ſaid to her, or did before her, all the while that his burden did hang upon his back, but it returned upon her like a flaſh of lightning, and rent the caul of her heart in ſunder; eſpecially that bitter outcry of his, *What ſhall I do to be ſaved?* did ring in her ears moſt dolefully.

1ſt Part, p. 1,2.

Then ſaid ſhe to her children, ſons, we are all undone. I have ſined away your father, and he is gone; he would have had us with him, but I would not go myſelf; I have alſo hindred you of life. With that the boys fell into tears, and cry'd to go after their father. Oh! ſaid Chriſtiana, that it had been but our lots to go with him, then had it fared well with us, beyond what 'tis like to be now. For tho' I formerly fooliſhly imagined concerning the troubles of your father, that they proceeded of a fooliſh fancy that he had, or for that he was over-run with melancholy humours: yet now it will not out of my mind, but that they ſprang from another cauſe, to wit, for that the light of life was given him; by the help of which, as I perceive, he has eſcaped the ſnares of death. Then they all wept again, and cry'd out, *Oh, woe worth the day!*

James i. 23, 24, 25.

The next night, Chriſtiana had a dream; and behold, ſhe ſaw as if a broad parchment was opened before her, in which were recorded the ſum of her ways, and the crimes ſhe thought look'd very *black upon her.* Then ſhe cry'd out aloud in her ſleep, *Lord have a mercy upon me a ſinner*; and the little children heard her.

Chriſtiana's dream.

Luke xviii. 13.

After this, ſhe thought ſhe ſaw two very ill-favoured ones ſtanding by her bed-ſide, and ſaying, * *What ſhall we do with this woman? For ſhe cries out for mercy waking and ſleeping: If ſhe be ſuffer'd to go on as ſhe begins, we ſhall loſe her as we have loſt her huſband.* Wherefore we muſt by ſome way, ſeek to take her off from the thoughts of what ſhe ſhall be hereafter, elſe all the world cannot help but ſhe will become a pilgrim.

* *Mark this, this is the quinteſſence of hell.*

Now ſhe awoke in a great ſweat, alſo a trembling was upon her; but after awhile ſhe fell to ſleeping again. ‡ And then ſhe thought ſhe ſaw Chriſtian her huſband in a place of bliſs, among many immortals, with a harp in his hand, ſtanding and playing upon it before one that ſat on a throne, with a rainbow about his head. She ſaw alſo, as if he bowed his head, with his face towards the paved work that was under his Prince's feet, ſaying, *I heartily thank my Lord and King for bringing me into this place.* Then ſhouted a company of them that

‡ *Help againſt diſcouragement.*

ſtood

ſtood round, and harped with their harps: But no man living could tell what they ſaid, but Chriſtian and his companions.

Next morning, when ſhe was got up, had prayed to God, and talked to her children awhile, one knocked hard at the door; to whom ſhe ſpake out ſaying, *If thou comeſt in God's name, come in.* So he ſaid *Amen*; and opened the door and ſaluted her with *Peace on this houſe.* * To which when he had done, he ſaid, Chriſtiana, knoweſt thou wherefore I am come? Then ſhe bluſhed and trembled, alſo her heart began to wax warm with deſires to know from whence he came, and what his errand was to her. So he ſaid unto her, My name is Secret, I dwell with thoſe that are on high. It is talked of where I dwell, as if thou hadſt a deſire to go thither: Alſo there is a report, that thou art aware of the evil thou haſt done to thy former huſband, in hardening of thy heart againſt his way, and in keeping of theſe babes in their ignorance. Chriſtiana, the merciful one has ſent me to tell thee, That he is a God ready to forgive, and that he taketh delight to multiply the pardon of offences. He would have thee to know, That he inviteth thee to come into his preſence, to his table, and that he will feed thee with the fat of his houſe, and with the heritage of Jacob thy father.

*Convictions ſeconded with freſh tidings of God's readineſs to pardon.

There is Chriſtian thy huſband, *that was*, with legions more his companions, ever beholding that face that doth miniſter life to the beholders; and they will be glad when they hear the ſound of thy feet ſtep over thy father's threſhold.

Chriſtiana at this was greatly abaſhed in herſelf, and bowed her head to the ground. This Viſion proceeded, and ſaid, Chriſtiana, Here is a letter for thee, which I have brought from thy huſband's king; ſo ſhe took and opened it, but it ſmelt after the manner of the beſt perfume. Alſo it was written in letters of gold. The contents of the letter was this; *That the king would have her to do as did Chriſtian her huſband, for that was the only way to come to his city, and to dwell in his preſence with joy for ever.* At this the good woman was quite overcome; ſo ſhe cried out to the Viſion, *Sir, will you carry me and my children with you, that we may alſo go and worſhip the king?*

Song i. 2.

Chriſtiana quite overcome.

Then ſaid the viſiter, *Chriſtiana! The bitter is before the ſweet.* Thou muſt go through troubles, as he did that went before thee, to enter the cœleſtial city. Wherefore I adviſe thee to do as did Chriſtian thy huſband: Go to the wicket-gate yonder over the plain, for that ſtands in the head of the way up which thou muſt go, and I wiſh thee all good ſpeed. Alſo I adviſe thee, that thou putteſt this letter into thy boſom, that thou read therein to thyſelf, and to thy children, until they have got it by heart. For it is one of the ſongs that thou muſt ſing whilſt thou art in this houſe of thy pilgrimage: Alſo this thou muſt deliver in at the gate

Farther inſtructions to Chriſtiana.

Pſal. cxix. 55.

Now

Now I ſaw in my Dream, that this old gentleman, as he told me this ſtory, did himſelf ſeem to be greatly affected therewith. He moreover proceeded, and ſaid: So Chriſtiana called her ſons together, and began to addreſs herſelf unto them: * *My ſons, I have, as you may perceive, been of late under much exerciſe in my ſoul, about the death of your father; not for that I doubt at all of his happineſs; for I am ſatisfied now that he is well. I have been alſo much affected with the thoughts of mine own eſtate and yours, which I verily believe is by nature miſerable. My carriage alſo to your father in his aiſtreſs, is a great load to my conſcience: For I hardned both my own heart and yours againſt him, and refuſed to go with him on pilgrimage.*

* *Chriſtiana prays well for her journey.*

The thoughts of theſe things would now kill me outright, but for that a Dream which I had laſt night, and but that for the encouragement this ſtranger has given me this morning. Come, my children, let us pack up and be gone to the gate that leads to that cæleſtial country, that we may ſee your father, and be with him and his companions in peace, according to the laws of that land.

Then did her children burſt out in tears for joy that the heart of their mother was ſo inclin'd: So the viſiter bid them farewel: And they began to prepare to ſet out for their journey.

But while they were thus about to be gone, two of the women that were Chriſtiana's neighbours, came up to her houſe, and knocked at the door. To whom ſhe ſaid as before, † At this the women were ſtunn'd; for this kind of language they uſed not to hear, or to perceive to drop from the lips of Chriſtiana. Yet they came in: But, behold, they found the good woman preparing to be gone from her houſe.

† *Chriſtiana's own language ſtuns her old neighbours.*

So they began, and ſaid, *Neighbour, pray what is your meaning by this?*

Chriſtiana anſwered, and ſaid to the eldeſt of them, whoſe name was Mrs. Timorous, *I am preparing for a journey.* (This Timorous was daughter to him that met Chriſtian upon the hill Difficulty, and would have had him gone back for fear of the lions).

1ſt Part, p. 25.

Tim. For what journey, I pray you?

Chriſt. Even to go after my huſband; and with that ſhe fell a weeping.

Tim. I hope not ſo, good neigbour, pray for your childrens ſake, do not ſo unwomanly caſt away yourſelf.

Timorous comes to viſit Chriſtiana, with Mercy, one of her neighbours.

Chriſt. Nay, my children ſhall go with me, not one of them is willing to ſtay behind.

Tim. I wonder in my heart, what or who has brought you into this mind.

Chriſt.

Chriſt. Oh, neighbour, knew you but as much as I do, I doubt not but that you would go along with me.

Tim. Prithee what new knowledge haſt thou got that ſo worketh off thy mind from thy friends, and that tempteth thee to go to nobody knows whither?

Chriſt. Then Chriſtiana reply'd, I have been ſorely afflicted, ſince my huſband's departure from me, but eſpecially ſince he went *over the* * *river*. But that which troubleth me moſt, is my churliſh carriage to him, when he was under his diſtreſs. Beſides, I am now, as he was then; nothing will ſerve me but going on pilgrimage. I was dreaming laſt night, that I ſaw him. O that my ſoul was with him! He dwelleth in the preſence of the prince of the country, he ſits and eats with him at his table, he is become a companion of *immortals*, and has a houſe now given him to dwell in, to which the beſt palaces on earth, if compared, ſeem to be but as a dunghill. The prince of the place hath alſo ſent for me, with promiſe of entertainment, if I ſhall come to him; his meſſenger was here even now, and brought me a letter, which invites me to come. And with that ſhe pluck'd out her letter, and read it, and ſaid to them, What now will you ſay to this?

* *Death.*

1 Cor. v. 3.

Tim. Oh! The madneſs that has poſſeſs'd thee and thy huſband to run yourſelves upon ſuch difficulties! You have heard, I am ſure, what your huſband did meet with, even in a manner at the firſt that he took on this way, as our neighbour Obſtinate can yet teſtify, for he went along with him; yea, and Pliable too, until they, like wiſe men, were afraid to go any farther. We alſo heard over and above, how he met with the lions, Apollyon, the ſhadow of death, and many more things. Nor is the dangers that he met with at Vanity-Fair to be forgotten by thee. For if he, tho' a man, was ſo hard put to it, what canſt thou, being but a poor woman, do? Conſider alſo, that theſe four ſweet babes are thy children, thy fleſh, and thy bones: Therefore, though thou ſhouldeſt be ſo raſh as to caſt away thyſelf; yet, for the ſake of the fruit of thy body, keep them at home.

1ſt Part, p. 4, 5, 6, 7, 8, 9, 10, 11.

The reaſonings of the fleſh.

But Chriſtiana ſaid unto her, tempt me not, my neighbour: I have now a prize put into my hand to get again; and I ſhould be a fool of the greateſt ſort, if I ſhould have no heart to ſtrike in with the opportunity. And for that you tell me of all theſe troubles that I am like to meet with in the way, they are ſo far from being unto me a diſcouragement, that they ſhew I am in the right. *The bitter muſt come before the ſweet*, and that alſo will make the ſweet the more ſweeter. Wherefore, ſince you came not to my houſe in *God's Name*, as I ſaid, I pray you be gone, and do not diſquiet me farther.

A pertinent reply to fleſhly reaſonings.

Then Timorous alſo reviled her, and ſaid to her fellow, Come neighbour Mercy, let's leave her in her own hands, ſince ſhe ſcorns our counſel

and company. But Mercy was at a ſtand, and could not ſo readily comply with her neighbour, and that for a two-fold reaſon: Firſt, Her bowels yearned over Chriſtiana, ſo ſhe ſaid within herſelf, If my neighbour will needs be gone, I will go a little way with her and help her. Secondly, Her bowels yearned over her own ſoul (for what Chriſtiana had ſaid, had taken hold upon her mind.) Wherefore ſhe ſaid within herſelf again, I will yet have more talk with this Chriſtiana, and if I find truth and life in what ſhe ſhall ſay, myſelf, with my heart, ſhall alſo go with her. Wherefore Mercy began thus to reply to her neighbour Timorous.

Mercy's bowels yearn over Chriſtiana.

Mercy. Neighbour, I did intend to come with you to ſee Chriſtiana this morning, and ſince ſhe is, as you ſee, taking her laſt farewel of the country, I think to walk this ſun-ſhine morning with her, to help her on her way. But ſhe told her not of her ſecond reaſon, but kept it to herſelf.

Timorous forſakes her, but Mercy cleaveth to her.

Tim. Well, I ſee you have a mind to go a fooling too; but take heed in time and be wiſe; while we are out of danger, we are out; but when we are in, we are in. So Mrs. Timorous return'd to her houſe, and Chriſtiana betook herſelf to her journey. But when Timorous had got home to her houſe, ſhe ſends for ſome of her neighbours, to wit, Mrs. Bat's-Eyes, Mrs. Inconſiderate, Mrs. Light-mind, and Mrs. Know-nothing. So when they were come to her houſe, ſhe falls to telling the ſtory of Chriſtiana, and of her intended journey. And thus ſhe began her tale.

Timorous acquaints her friends what the good Chriſtiana intends to do.

Tim. Neighbours, having but little to do this morning, I went to give Chriſtiana a viſit, and when I came at the door, I knocked, as you know 'tis our cuſtom: And ſhe anſweree, *If you come in God's name, come in.* So I went in, thinking all was well: But when I came in, I found her preparing herſelf to depart the town, ſhe and her children. So I aſked her, What was her meaning by that? And ſhe told me in ſhort, That ſhe was now of a mird to go on pilgrimage, as did her huſband. She told me alſo the dream that ſhe had, and how the king of the country where her huſband was had ſent her an inviting letter to come thither.

Then ſaid Mrs. Know-nothing, And do you think ſhe will go?

Mrs. Know-nothing.

Tim. Ay, go ſhe will, whatever comes on it; and methinks I know it by this; for that which was my great argument to perſuade her to ſtay at home, (to wit, the troubles ſhe was like to meet with in the way) is one great argument with her, to put her forward on her journey. For ſhe told me, in ſo many words, *The bitter goes before the ſweet.* Yea, and foraſmuch as it doth, it makes the ſweet the ſweeter.

Oh! this blind and fooliſh woman, ſaid ſhe, and will ſhe not take warning by her huſband's afflictions?

Mrs. Bat's-eyes.

For

For my part, I ſee, if he were here again, he would reſt himſelf content in a hole, and never run ſo many hazards for nothing.

Mrs. Inconſiderate alſo replied, ſaying, Away with ſuch fantaſtical fools from the town; a good riddance; for my part, I ſay of her, ſhould ſhe ſtay where ſhe dwells, and retain this mind, who could live quietly by her; for ſhe will either be dumpiſh, or un-neighbourly, or talk of ſuch matters as no wiſe body can abide. Wherefore, for my part, I ſhall never be ſorry for her departure; let her go, and let better come in her room: 'Twas never a good world, ſince theſe whimſical fools dwelt in it.

Mrs. Inconſiderate.

Then Mrs. Light-mind added as followeth: Come, put this kind of talk away. I was yeſterday at Madam Wanton's, where we were as merry as maids: For who do you think ſhould be there, but I, and Mrs. Love-the-Fleſh, and three or four more, with Mrs. Letchery. Mrs. Filth, and ſome others: So there we had muſick and dancing, and what elſe was meet to fill up the pleaſure. And I dare ſay, my lady herſelf is an admirable well-bred gentlewoman, and Mr. Letchery is as pretty a fellow. By this time Chriſtiana was got on her way, and mercy went along with her: So as they went, her children being there alſo, Chriſtiana began to diſcourſe. Mercy, ſaid Chriſtiana, I take this as an unexpected favour, that thou ſhouldſt ſet foot out of doors with me, to accompany me a little in the way.

Mrs. Light-mind, Madam Wanton, ſhe that had like to have been too hard for Faithful in time paſt. 1ſt Part, p. 60.

Diſcourſe between Mercy and good Chriſtiana.

Mercy. Then ſaid young Mercy, (for ſhe was but young) If I thought it would be to no purpoſe to go with you I would never go near the town.

Mercy inclines to go.

Chr. Well, Mercy, ſaid Chriſtiana, caſt in thy lot with me; I well know what will be the end of our pilgrimage, my huſband is where he would not but be for all the gold in the Spaniſh mines. Nor ſhalt thou be rejected, tho' thou goeſt but upon my invitation. The king, who has ſent for me and my children, is one that delighteth in Mercy. Beſides, if thou wilt, I will hire thee, and thou ſhalt go along with me as my ſervant. Yet we will have all things in common betwixt thee and me, only go along with me.

Chriſtiana would have her neighbour with her.

Mercy. But how ſhall I be aſcertained? Had I this hope from one that can tell, I would make no ſtick at all, but would go, being helped by him that can help, though the way was never ſo tedious.

Mercy doubts of acceptance.

Chr. Well, loving Mercy, I will tell thee what thou ſhalt do. Go with me to the wicket-gate, and there I will further enquire for thee; and if there thou ſhalt not meet with encouragement, I will be content that thou ſhalt return to thy place; I will alſo

Chriſtiana allures her to the gate, which is Chriſt, and promiſes there to enquire for her.

pay thee for thy kindneſs which thou ſheweſt to me and my children, in the accompanying of us in the way thither as thou doſt.

Mercy prays. *Chriſtiana glad of Mercy's company.*

Mercy. Then I will go thither, and will take what ſhall follow, and the Lord grant that my lot may there fall, even as the king of heaven ſhall have his heart upon me. Chriſtiana was then glad at heart, not only that ſhe had a companion, but alſo for that ſhe had prevailed with this poor maid to fall in love with her own ſalvation. So they went on together, and Mercy began to weep. Then ſaid Chriſtiana, Wherefore weepeſt my ſiſter ſo?

Mercy grieves for her carnal relations.

Mercy. Alas! ſaid ſhe, who can but lament, that ſhall but rightly conſider what a ſtate and condition my poor relations are in, that yet remain in that ſinful town: And that which makes my grief the more is, becauſe they have no inſtruction, nor any to tell them what is to come.

Chr. Bowels become pilgrims: And thou doſt for thy friends, as my good Chriſtian did for me, when he left me; he mourned for that I would not heed or regard him; but his Lord and ours, did gather up his tears, and put them into his bottle, and now I and thou, and theſe my ſweet babes are reaping the fruit and benefit of them. I hope, Mercy, that theſe tears of thine will not be loſt, for the truth hath ſaid, *They that ſow in tears, ſhall reap in joy and ſinging. And he that goeth forth and weepeth, bearing precious ſeed, ſhall doubtleſs come again with rejoicing, bearing his ſheaves with him.*

Chriſtian's prayers were anſwered for his relations after he was dead. *Pſ.* cxxvi. 5, 6.

Then ſaid Mercy.

Let the moſt Bleſſed be my guide,
If that it be his bleſſed will;
Unto his gate, unto his fold,
Up to his holy hill.
And let him never ſuffer me
To ſwerve or turn aſide,
From his free grace and holy ways,
Whate'er ſhall me betide.
And let him gather them of mine,
That I have left behind;
Lord, make them pray they may be thine,
With all their heart and mind.

1ſt. Part, p. 5, 6, 7, 8, 9. *Their own carnal concluſions inſtead of the word of life.*

Now my old friend proceeded, and ſaid, But when Chriſtiana came to the Slough-of-Deſpond, ſhe began to be at a ſtand; for, ſaid ſhe, this is the place in which my dear huſband had like to have been ſmother'd. And ſhe perceived alſo, That notwithſtanding the command of the king to make this place for pilgrims good,

Christiana & her Children set out on Pilgrimage

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good, yet it is rather worſe than formerly: So I aſked, if it was true? Yes, ſays the old gentleman, too true: For many there be that pretend to be the king's labourers, and ſay, They are for mending the king's highways, that bring *dirt* and *dung* inſtead of ſtones, and ſo marr inſtead of mending. Here Chriſtiana therefore, and her boys did make a ſtand: But ſaid Mercy, * Come, let us venture, only let us be wary. Then they looked well to their ſteps, and made a ſhift to get ſtaggering over.

* *Mercy the boldeſt at the Slough-of-Deſpond.*

Yet Chriſtiana had like to have been in, and that not once nor twice. Now they had no ſooner got over, but they thought they heard words, that ſaid unto them. *Bleſſed is ſhe that believeth, for there ſhall be a performance of what has been told her, from the Lord.* *Luke* i. 45.

Then they went on again, and ſaid Mercy to Chriſtiana, Had I as good ground to hope for a loving reception at the wicket-gate, as you, I think no Slough-of-Deſpond would diſcourage me.

Well, ſaid the other, you know your ſore, and I know mine; and, good friend, we ſhall all have enough evil before we come to our journey's end.

For it cannot be imagined, That the people that deſign to attain ſuch excellent glories as we do, and that are ſo envied that happineſs as we are, but that we ſhall meet with what fears and ſnares, with what troubles and afflictions they can poſſibly aſſault us with, that hate us.

And now Mr. Sagacity left me to dream out my dream by myſelf. Wherefore methought I ſaw Chriſtiana and Mercy, and the boys go all of them up to the gate: To which, when they came, they betook themſelves to a ſhort debate, about how they ſhould manage their calling at the gate; and what ſhould be ſaid unto him that did open unto them. So it was concluded, ſince Chriſtiana was the eldeſt, That ſhe ſhould knock for entrance, and that ſhe ſhould ſpeak to him that did open, for the reſt. So Chriſtiana began to knock, and as her poor huſband did, ſhe knocked and knocked again. But inſtead of any that anſwered, they all thought that they heard as if a dog came barking upon them. A dog, and a great one too, and this made the women and children afraid. Nor durſt they for a while to knock any more for fear the maſtiff ſhould fly upon them. Now therefore they were greatly tumbled up and down in their minds, and knew not what to do. *Knock* they durſt not, for fear of the dog. *Go back* they durſt not, for fear the keeper of the gate ſhould eſpy them as they went: At laſt they thought of knocking again, and knocking more vehemently than they did at firſt. Then ſaid the keeper of the gate, Who is there? So the dog left off to bark, and he opened unto them.

Prayer *ſhould be made with* conſideration *and* fear, *as well as in* faith *and* hope. 1ſt Part, p. 12.

The dog, the devil an enemy to prayer.

Chriſtiana and her companions perplexed about prayer.

Then Chriſtiana made low obeiſance, and ſaid, Let not our Lord be offended with his hand-maidens for that we have knocked at his princely gate.

gate. Then ſaid the keeper, Whence come ye? And what is it that you would have?

Chriſtiana anſwered, We are come from whence Chriſtian did come, and upon the ſame errand as he; to wit, to be, if it ſhall pleaſe you, graciouſly admitted by this gate, into the way that leads unto the cœleſtial city. And I anſwer my Lord, in the next place, that I am Chriſtiana, once the wife of Chriſtian, that is now gotten above.

With that the keeper of the gate did marvel, ſaying, What is ſhe now become a pilgrim, that but a little while ago abhorred that life? Then ſhe bowed her head, and ſaid, Yea, and ſo are theſe my ſweet babes alſo.

Then he took her by the hand, and let her in, and ſaid alſo, Suffer the little children to come unto me; and with that he ſhut up the gate. This done, he called to a trumpeter that was above over the gate to entertain Chriſtiana with ſhouting and ſound of trumpet for joy. So he obeyed and ſounded, and filled the air with melodious notes.

How Chriſtiana is entertained at the gate.

Now all this while, poor Mercy did ſtand without, trembling and crying, for fear that ſhe was neglected. But when Chriſtiana had got admittance for herſelf and her boys, ſhe then began to make interceſſion for Mercy.

Chriſtiana's interceſſion for her friend.

Chr. And ſhe ſaid, My Lord, I have a companion of mine that ſtands yet without, that is come hither upon the ſame account as myſelf. One that is much dejected in her mind, for that ſhe comes as ſhe thinks, without ſending for: whereas I was ſent to by my huſband's king to come.

Now Mercy began to be very impatient, and each minute was as long to her as an hour; wherefore ſhe prevented Chriſtiana from a fuller interceding for her, by knocking at the gate herſelf. And ſhe knocked then ſo loud, that ſhe made Chriſtana to ſtart. Then ſaid the keeper of the gate, Who is there? And Chriſtiana ſaid, It is my friend.

Delays make the hungring ſoul the more fervent.

Mercy faints.

So he opened the gate and looked out, but Mercy was fallen down without in a ſwoon, for ſhe fainted, and was afraid that no gate would be opened unto her.

Then he took her by the hand, and ſaid, Damſel, I bid thee ariſe.

O Sir, ſaid ſhe, I am faint, there is ſcarce life left in me. But he anſwered, that one ſaid, *When my ſoul fainted within me, I remembred the Lord, and my prayer came in unto thee, into thine holy temple.* Fear not, but ſtand upon thy feet, and tell me, wherefore thou art come.

Jonah ii. 7.

Mercy. I am come for that unto which I was never invited as my friend Chriſtiana was. Her's was from the king, and mine was but from her. Wherefore I preſume.

The cauſe of her fainting.

Did ſhe deſire thee to come with her to this place?

Mercy.

Mercy. Yes, and my Lord ſees I am come. And if there is any grace and forgiveneſs of ſins to ſpare, I beſeech that thy poor handmaid may be partaker thereof.

Then he took her again by the hand, and led her gently in, and ſaid, I pray for all them that believe on me, by what means ſoever they come unto me. Then ſaid he to thoſe that ſtood by, Fetch ſomething and give it to Mercy to ſmell to, thereby to ſtay her fainting; ſo they fetched her a bundle of myrrh, and awhile after ſhe was revived. *Mark this.*

And now Chriſtiana and her boys, and Mercy were received of the Lord at the head of the Way, and ſpake kindly unto him. Then ſaid they yet farther unto him, We are ſorry for our ſins, and beg of our Lord his pardon, and further information what we muſt do. I grant pardon, ſaid he, by word and deed, by word in the promiſe of forgiveneſs; by deed, in the way I obtain'd it. Take the firſt from my lips with a kiſs, and the other as it ſhall be revealed. *Song* i. 2. John xx. 19.

Now I ſaw in my dream that he ſpake many good words unto them, whereby they were greatly gladed. He alſo had them up to the top of the gate, and ſhewed them by what deed they were ſaved, and told them withal, That that ſight they would have again as they went along in the way, to their comfort. *Chriſt crucified, ſeen afar off.*

So he left them awhile in the ſummer parlour below, where they entered into talk by themſelves; and thus Chriſtiana began: O Lord, how glad am I that we are got in hither. *Talk between the Chriſtians.*

Mercy. So you well may; but I, of all, have cauſe to leap for joy.

Chr. I thought one time, as I ſtood at the gate (becauſe I had knock'd, and none did anſwer) that all our labour had been loſt, eſpecially when that ugly cur made ſuch a heavy barking at us.

Mercy. But my worſt fear was, after I ſaw that you was taken into his favour, and that I was left behind: Now, thought I, 'tis fulfilled which was written; *Two women ſhall be grinding together; the one ſhall be taken, and the other left.* Matt. xxiv. 41. I had much ado to forbear crying out, Undone.

And afraid I was to knock any more; but when I looked up to what was written over the gate, I took courage. I alſo thought that I muſt either knock again, or die: So I knock'd, but I cannot tell how; for my ſpirit now ſtruggled between life and death. 1ſt Part, p. 2,4.

Chr. Cannot you tell how you knock'd: I am ſure your knocks were ſo earneſt, that the very ſound made me ſtart; I thought I never heard ſuch knocking in all my life; I thought you would have come in by a violent hand, or take the kingdom by ſtorm. *Chriſtiana thinks her companion* better *than ſhe.* Matt. xi. 12.

Mercy. Alas! To be in my caſe, who that ſo was,

would

would have but done ſo? You ſaw that the door was ſhut upon me, and that there was a moſt cruel dog thereabout. Who, I ſay, that was ſo faint-hearted as I, would not have knocked with all their might? But pray, What ſaid my Lord unto my rudeneſs? Was he not angry with me?

Chr. When he heard your lumb'ring noiſe, he gave a wonderful innocent ſmile: I believe what you did pleaſed him well, for he ſhewed no ſign to the contrary: but I marvel in my heart why he keeps ſuch a dog; had I known that before, I ſhould not have had heart enough to have ventured myſelf in this manner. But now we are in, we are in, and I am glad with all my heart.

Chriſt pleaſed with loud and reſtleſs prayer.

Mercy. I will aſk, if you pleaſe, next time he comes down, why he keeps ſuch a filthy cur in his yard; I hope he will not take it amiſs.

Do ſo then, ſaid the children, and perſuade him to hang him, for we are afraid he will bite us when we go hence.

The children are afraid of the dog.

So at laſt he came down to them again, and Mercy fell to the ground on her face before him; and worſhipped, and ſaid, Let the Lord accept the ſacrifice of praiſe which I now offer unto him with the calves of my lips.

So he ſaid unto her, Peace be unto thee, ſtand up. But ſhe continued upon her face, and ſaid, Righteous art thou, O Lord, when I plead with thee, yet let me talk with thee of thy judgments. Wherefore doſt thou keep ſo cruel a dog in the yard, at the the ſight of which, ſuch women and children as we, are ready to fly from the gate for fear.

Jer. xii. 1, 2.

Mercy expoſtulates about the dog.

He anſwed, and ſaid, That dog has another owner; he is kept cloſe in another man's ground, only my pilgrims hear his barking: He belongs to the caſtle which you ſee there at a diſtance, but can come up to the walls of this place. He has frighted many an honeſt pilgrim from worſe to better, by the great voice of his roaring. Indeed, he that owneth him, doth not keep him out of any good-will to me or mine, but with intent to keep the pilgrims from coming to me, and that they may be afraid to come and knock at this gate for entrance. Sometimes alſo he has broken out, and worried ſome that I loved; but I take all at preſent patiently. I alſo give my pilgrims timely help, ſo that they are not delivered up to his power, to do to them what his dogiſh nature would prompt him to. But what! my purchaſed one, I tro' thou wouldeſt not have been afraid of a dog.

The devil. 1ſt Part, p. 13.

A check to the carnal fear of the pilgrims.

The beggars that go from door to door, will, rather than they will loſe a ſuppoſed alms, run the hazard of the bawling, barking, and biting too of a dog. And ſhall a dog in another man's yard, a dog whoſe barking I turn to the profit of pilgrims, keep

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any from coming to me? I deliver them from the lions, and my darling from the power of the dog.

Mer. Then ſaid Mercy, I confeſs my ignorance: I ſpeak what I underſtand not: I acknowledge that thou doſt all things well.

Chriſtians, when wiſe enough acquieſce in the wiſdom of their Lord. 1ſt Part, p. 21.

Chr. Then Chriſtiana began to talk of their journey, and to enquire after their way. So he fed them, and waſhed their feet, and ſet them in the way of his ſteps, according as he had dealt with her huſband before. So I ſaw in my dream, that they went on their way, and the weather was comfortable unto them.

Then Chriſtiana began to ſing, ſaying:

Bleſs'd be the day that I began,
A Pilgrim for to be;
And bleſſed alſo be that man
That thereunto mov'd me.
'Tis true, 'twas long e'er I began Matt. xxvi. 6.
To ſeek to live for ever:
But now I run faſt as I can;
'Tis better late than never.
Our tears *to* joy, *our* fears *to* faith,
Are turned as we ſee;
That our beginning *(as one ſaith)*
Shews what our end *will be.*

Now there was on the other ſide of the wall (that fenced in the way, up which Chriſtiana and her companions were to go) a garden, and that belonged to him whoſe was the barking dog, of whom mention was made before. And ſome of the fruit-trees that grew in the garden, ſpread their branches over the wall; and being mellow, they that found them did gather them up and eat them to their hurt. So Chriſtiana's boys, as boys are apt to do, being pleas'd with the trees, and with the fruit that did hang thereon, did pluck them, and began to eat. Their mother did alſo chide them for ſo doing; but ſtill the boys went on.

The devil's garden.

The children eat of the enemy's fruit.

Well, ſaid ſhe, my ſons, you tranſgreſs, for that fruit is none of yours; but ſhe did not know that they did belong to the enemy: I'll warrant you, if ſhe had, ſhe would have been ready to die for fear. But that paſſed, and they went on their way. Now by that time they had gone about two bows-ſhot from the place that led them into the way, they eſpied two very ill favour'd ones coming down apace to meet them. With that Chriſtiana and Mercy her friend, covered themſelves with their veils, and kept alſo on their journey: The children alſo went before; ſo that at laſt they met together. Then

Two ill favour'd ones aſſault Chriſtiana.

they that came down to meet them, came juſt up to the women, as if they would embrace them; but Chriſtiana ſaid, Stand back, or go peaceably as you ſhould. Yet theſe two, as men that are deaf, regarded not Chriſtiana's words, but began to lay hands upon them; at that Chriſtiana waxed very wroth, and ſpurned at them with her feet; Mercy alſo, as well as ſhe could, did what ſhe could to ſhift them. Chriſtiana again ſaid to them, Stand back, and be gone, for we have no money to loſe, being pilgrims, as you ſee, and ſuch too as live upon charity of our friends.

The pilgrims ſtruggle with them.

Ill-Fav. Then ſaid one of the men, We make no aſſault upon your money, but are come to tell you, That if you will grant one ſmall requeſt which we ſhall aſk, we will make women of you for ever.

Chr. Now Chriſtiana imagining what they ſhould mean, made anſwer again, We will neither hear nor regard, nor yield to what you ſhall aſk. We are in haſte, and cannot ſtay, our buſineſs is of life and death: So again ſhe and her companion made a freſh eſſay to go paſt them: But they letted them by the way:

Ill-Fav. Then they ſaid, We intend no hurt to your lives, 'tis another thing we would have.

Chr. Aye, quoth Chriſtiana, you would have us body and ſoul, for I know 'tis for that you are come, but we will die rather upon the ſpot, than ſuffer ourſelves to be brought into ſuch ſnares, as hazard our well-being hereafter. And with that they both ſhrieked out, and cried, *Murder, murder:* And ſo put themſelves under thoſe laws that are provided for the protection of women. But the men ſtill made their approach upon them, with deſign to prevail againſt them. They therefore cry'd out again.

She cries out.

Deut. xii. 25, 26, 27.

Now, they being, as I ſaid, not far from the gate, in at which they came, their voice was heard from where they was, thither: Wherefore ſome of the houſe came out, and knowing that it was Chriſtiana's tongue, they made haſte to her relief. But by that they were got within ſight of them, the women were in a very great ſcuffle, the children alſo ſtood crying by. Then did he that came in for their relief, call out to the ruffians, ſaying, What is that thing you do? Would you make my Lord's people to tranſgreſs? He alſo attempted to take them, but they did make their eſcape over the wall into the garden of the man to whom the great dog belonged; ſo he became their protector. The reliever then came up to the women, and aſked them how they did. So they anſwered, We thank thy prince, pretty well, only we have been ſomewhat affrighted; we thank thee alſo that thou cameſt in to our help, for otherwiſe we had been overcome.

'Tis good to cry out when we are aſſaulted.

The reliever comes.

The ill ones fly to the devil for relief.

Rel.

Rel. So after a few more words, this reliever ſaid, as followeth: I marvel much when you was entertain'd at the gate above, being ye knew that ye were but weak women, that you petitioned not the Lord for a conductor; then might you have avoided troubles and dangers; for he would have granted you one. *The reliever talks to the women.*

Chr. Alas, ſaid Chriſtiana, we were ſo taken with our preſent bleſſing, that dangers to come were forgotten by us: Beſides, who could have thought, that ſo near the king's palace there ſhould have lurked ſuch naughty ones? Indeed it had been well for us, had we aſked our Lord for one; but ſince our Lord knew 'twould be for our profit, I wonder he ſent not one along with us. *Mark this.*

Rel. It is not always neceſſary to grant things not aſked for, leſt by ſo doing they become of little eſteem, but when the want of a thing is felt, then it comes under in the eyes of him that ſees it will be hereafter uſed. Had my Lord granted you a conductor, you would not have ſo bewailed that overſight of yours, in not aſking for one, as now you have occaſion to do. So all things work for good, and tend to make you more wary. *We loſe for want of aſking.*

Chr. Shall we go back again to my Lord, and confeſs our folly, and aſk one?

Rel. Your confeſſion of your folly I will preſent him with: To go back again you need not; for in all places where you ſhall come, you ſhall find no want at all, for in all my Lord's lodgings, which he has prepared for the reception of his pilgrims, there is ſufficient to furniſh them againſt all attempts whatſoever. When he had thus ſaid, he went back to his place, and the pilgrims went on their way.

Mer. Then ſaid Mercy, What a ſudden blank his here! I made account we had been paſt all danger, and that we ſhould never know ſorrow more. *The miſtake of Mercy.*

Chr. Thy innocency, my ſiſter, ſaid Chriſtiana to Mercy, may excuſe thee much: but as for me, my fault is ſo much the greater, for that I ſaw this danger before I came out of the doors, and yet did not provide for it where proviſion might have been had. I am much to be blamed. *Chriſtiana's guilt.*

Mer. Then ſaid Mercy, How knew you this before you came from home? Pray open to me this riddle.

Chr. Why, I will tell you: Before I ſet foot out of doors, one night, as I lay in my bed, I had a dream about this: For methought I ſaw two men, as like theſe as ever they could look, ſtand at my bed's feet, plotting how they might prevent my ſalvation. I will tell you their very words: They ſaid ('twas when I was in my troubles) *What ſhall we do with this woman? For ſhe cries out waking and ſleeping for forgiveneſs; if ſhe be ſuffered to go on as ſhe begins, we ſhall loſe* *Chriſtiana's dream repeated.*

her as we have loſt her huſband. This, you know, might have made me take heed, and have provided when proviſion might have been had.

Mercy makes good uſe of their neglect of duty.

Mer. Well, ſaid Mercy, as by this neglect we have an occaſion miniſtred unto us to behold our imperfections: So our Lord has taken occaſion thereby to make manifeſt the riches of his grace; for he, as we ſee, has follow'd us with unaſk'd kindneſs, and has delivered us from their hands that were ſtronger than we, of his meer good pleaſure.

That now, when they talked away a little more time, they drew near to an houſe which ſtood in the way, which houſe was built for the relief of pilgrims, as you will find more fully related in the *Firſt Part* of the records of the *Pilgrim's Progreſs:* So they drew on towards the houſe (the houſe of the Interpreter) and when they came to the door, they heard a great talk in the houſe, then they gave ear, and heard, as they thought, Chriſtiana mentioned by name. For you muſt know, that there went along even before her, a talk of her, and her children going on a pilgrimage. And this was the more pleaſing to 'em, becauſe they had heard that ſhe was Chriſtian's wife, that very woman who was ſometime ago ſo unwilling to hear of going on pilgrimage. Thus therefore they ſtood ſtill, and heard the good people within commending her, who they little thought ſtood at the door. At laſt Chriſtiana knocked, as ſhe had done at the gate before. Now when ſhe had knocked, there came to the door a young damſel, named Innocence, and opened the door, and looked, and behold two women were there.

1ſt Part, p. 15.

Talk in the Interpreter's houſe about Chriſtiana's going on pilgrimage.

She knocks at the gate.

The door is opened to 'em by Innocent.

Damſel. Then ſaid the damſel to them, With whom would you ſpeak with in this place?

Chr. Chriſtiana anſwered, We underſtand that this is a privileged place for thoſe that are become pilgrims, and we now at this door are ſuch: Wherefore we pray that we may be partakers of that for which we at this time are come; for the day, as thou ſeeſt, is very far ſpent, and we are loth to-night to go any further.

Damſel. Pray, what may I call your name, that I may tell it to my Lord within.

Chr. My name is Chriſtiana; I was the wife of that pilgrim that ſome years ago did travel this way, and theſe be his four children, This maiden is alſo my companion, and is going on pilgrimage too.

Innocent. Then ran Innocent in (for that was her name) and ſaid to thoſe within, Can you think who is at the door? There's Chriſtiana and her children, and her companion, all waiting for entertainment here. Then they leaped for joy, and went and told their maſter, ſo he came to the door, and looking upon her he ſaid, Art thou that Chriſtiana, whom

Joy in the houſe of the In-

Chriſtian

Chriſtian the good man left behind him when he took himſelf to a pilgrim's life?

Interpreter, that Chriſtiana is turned pilgrim.

Chr. I am that woman that was ſo hard-hearted as to ſlight my huſband's troubles, and that left him to go on his journey alone, and theſe are his four children; but now I alſo am come, for I am convinced that no way is right but this.

Inter. Then is fulfilled that which is written of the man that ſaid to his ſon, *Go work to-day in my vineyard; and he ſaid to his father, I will not; but afterwards repented and went.* Matt. xxi. 29.

Chr. Then ſaid Chriſtiana, So be it, *Amen.* God make it a true ſaying unto me, and grant that I may be found at the laſt of him in peace, without ſpot, and blameleſs.

Interp. But why ſtandeſt thou at the door? Come in, thou daughter of Abraham, we were talking of thee but now, for tidings have come to us before, how thou art become a pilgrim. Come, children, come in, come, maiden, come. So he had them all into the houſe.

So when they were within, they were bidden to ſit down and reſt them; the which when they had done, thoſe that attended upon the pilgrims in the houſe, came into the room to ſee them. And one ſmiled, and another ſmiled, and another ſmiled, and they all ſmiled for joy that Chriſtiana was become a pilgrim: They alſo looked upon the boys; they ſtroaked them over the faces with their hand, in token of their kind reception of them: They alſo carried it lovingly to Mercy, and bid them all welcome into their maſter's houſe.

Old ſaints glad to ſee the young ones walk in God's ways.

After awhile, becauſe ſupper was not ready, the Interpreter took them into his ſignificant rooms, and ſhew'd them what Chriſtian, Chriſtiana's huſband had ſeen for ſome time before. Here therefore they ſaw the man in the cage, the man and his dream, the man that cut his way through his enemies, and the picture of the biggeſt of all, together with the reſt of thoſe things that were ſo profitable to Chriſtian.

The ſignificant rooms.

This done, and after thoſe things had been ſomewhat digeſted by Chriſtiana and her company, the Interpreter takes them apart again, and has them into a room, where was a man that could look no way but downwards, with a muck-rake in his hand: There alſo ſtood one over his head, with a cœleſtial crown in his hand, and proffer'd him that crown for his muck-rake; but the man did neither look up, nor regard, but raked to himſelf the ſtraws, the ſmall ſticks, and the duſt of the floor.

The man with the muck-rake explained.

Then ſaid Chriſtiana, I perſuade myſelf that I know ſomewhat the meaning of this: For this is the figure of a man of this world. Is it not, good ſir?

Inter. Thou haſt ſaid right, ſaid he, and his muck-rake doth ſhew his carnal mind. And, whereas thou ſeeſt him rather take heed to rake

up ſtraws, and ſticks, and the duſt of the floor, rather than hearken to what He ſays, that calls him from above, with the cœleſtial crown in his hand; it is to ſhew, That heaven is but a fable to ſome, and that things here are accounted the only things ſubſtantial. Now, whereas, it was alſo ſhewed thee, that the man could look no way but downwards, It is to let thee know, that earthly things, when they are with power upon mens minds, quite carry their hearts away from God.

Chriſtiana's prayer againſt the muck-rake, Prov. x. 8.

Chriſt. Then ſaid Chriſtiana, Oh! deliver me from this muck-rake.

Inter. That prayer, ſaid the Interpreter, hath lain by 'till 'tis almoſt ruſty; *Give me no riches,* is ſcarce the prayer of one in ten thouſand; ſtraws, and ſticks, and duſt, with moſt, are the great things now looked after.

With that Mercy and Chriſtiana wept, and ſaid, It is alas! too true.

When the Interpreter had ſhew'd them this, he had 'em into the very beſt room in the houſe; (a very brave room it was) ſo he bid them look round about, and ſee if they could find any thing profitable there.

Of the ſpider.

Then they looked round and round: For there was nothing to be ſeen but a very great ſpider upon the wall, and that they over-look'd.

Mercy. Then ſaid Mercy, I ſee nothing: But Chriſtiana held her peace.

Inter. But, ſaid the Interpreter, look again; ſhe look'd again, and ſaid, Here is not any thing but an ugly ſpider, who hangs by her hands upon the wall. Then ſaid he, Is there but one ſpider in all *this* ſpacious room? Then the water ſtood in Chriſtiana's eyes, for ſhe was a woman of quick apprehenſion: And ſhe ſaid, Yes, Lord, there is more here than one: Yes, and ſpiders whoſe venom is far more deſtructive than that which is in her. The Interpreter then look'd pleaſantly on her, and ſaid, Thou haſt ſaid the Truth. This made Mercy bluſh, and the boys to cover their faces; for they all began to underſtand the riddle.

Talk about the ſpider.

The interpretation.

Then ſaid the Interpreter, *The* ſpider *taketh hold with her hands, as you ſee, and is in the king's palaces.* And wherefore is this recorded, but to ſhew you, That how full of venom of ſin ſoever you be, yet you may by the hand of faith, lay hold of, and dwell in the beſt room that belongs to the king's houſe above.

Chr. I thought, ſaid Chriſtiana, ſomething of this: But I could not imagine it all. I thought that we were like ſpiders, and that we looked like ugly creatures, in what fine room ſoever we were, but that by this ſpider, this venomous and ill-favoured creature, we were to learn *how* to act faith, that came not into my thoughts. That ſhe worketh with hands, and as I ſee, dwells in the beſt room in the houſe: God has made nothing in vain.

Then

Then they ſeemed all to be glad; but the water ſtood in their eyes: Yet they looked upon one another, and alſo bowed before the Interpreter.

Of the hen and chickens.

He then had them into another room, where was a hen and chickens, and he bid them obſerve awhile. So one of the chickens went to the trough to drink, and every time ſhe drank, ſhe lifted up her eyes towards heaven. See, ſaid he, what this little chick doth, and learn to acknowledge whence your mercies come, by receiving them with looking up. Yet, again ſaid he, obſerve and look; ſo they gave good heed, and perceived that the hen did walk in a four-fold method towards her chickens. 1. She had a common call, and that ſhe had all the day long. 2. She had a ſpecial call, and that ſhe had but ſometimes. 3. She had a brooding note. And, 4. She had an outcry. Matt. xxiii. 27.

Now, ſaid he, compare this hen to your king, and theſe chickens to his obedient ones. For anſwerable to her, himſelf hath his methods, which he walketh in towards his people: By his common call he gives nothing; by his ſpecial call, he always has ſomething to give; he alſo hath a brooding voice for them that are under his wing. And he has an out-cry, to give the alarm, when he ſeeth the enemy come. I choſe, my darling, to lead you into the room where ſuch things are, becauſe you are women, and they are for you.

Of the butcher and the ſheep.

Chr. Then ſir, ſaid Chriſtiana, pray let us ſee ſome more: So he had them into the ſlaughter-houſe, where was a butcher killing of ſheep: And behold the ſheep was quiet, and took its death patiently. Then ſaid the Interpreter, You muſt learn of this ſheep to ſuffer, and put up wrongs without murmurings and complaints. Behold how quietly ſhe takes her death, and without objecting, ſhe ſuffereth her ſkin to be pulled over her ears. Your king doth call you his ſheep.

Of the garden.

After this, he led them into a garden, where was great variety of flowers; and he ſaid, Do you ſee all theſe? So Chriſtiana ſaid, Yes. Then ſaid he again, Behold the flowers are divers in ſtature, in quality, and colour, and ſmell, and virtue, and ſome are better than ſome: Alſo where the gardiner had ſet them, there they ſtand, and quarrel not with one another.

Of the field.

Again he had them into his field, which he had ſowed with wheat and corn: But when they beheld the tops of all were cut off, only the ſtraw remained, he ſaid again, This ground was digged, and plowed, and ſowed, and what ſhall we do with the crop? Then ſaid Chriſtiana, Burn ſome, and make much of the reſt. Then ſaid the Interpreter again, Fruit you ſee, is that thing you look for, and for want of that condemn it to the fire, and to be troden under foot of men: Beware that in this you condemn not yourſelves.

Then

Then as they were coming in from abroad, they eſpied a little Robin with a great ſpider in his mouth: So the Interpreter ſaid, Look here: So they looked, and Mercy wonder'd; but Chriſtiana ſaid, What a diſparagement it is for ſuch a little pretty bird as the Robin-readbreaſt is, he being alſo a bird above many that loveth to maintain a ſociableneſs with men; I thought they had lived upon crumbs of bread, or upon other ſuch harmleſs matter; I like him worſe than I did. *Of the Robin and the ſpider.*

The Interpreter then replied, This Robin is an emblem, very apt to ſet forth ſome profeſſors by; for to ſight they are, as this Robin, pretty of note, colour and carriage: They ſeem alſo to have a very great love for profeſſors that are ſincere; and above all others deſire to aſſociate with them, and to be in their company, as if they could live upon the good man's crumbs. They pretend alſo that therefore it is, that they frequent the houſe of the godly, and the appointments of the Lord: But when they are by themſelves, as the Robin, they can catch and gobble up ſpiders, they can change their diet, and drink and ſwallow down ſin like unto water.

Pray, and you will get at that which yet lies unrevealed.

So when they were come again into the houſe, becauſe ſupper as yet was not ready, Chriſtiana again deſired that the Interpreter would either ſhew or tell 'em ſome other things that were profitable.

Then the Interpreter began and ſaid: The fatter the ſow is, the more ſhe deſires the mire; the fatter the ox is, the more gameſomely he goes to the ſlaughter; and the more healthy and luſty man is, the more prone is he unto evil.

There is a deſire in women to go neat and fine, and it is a comely thing to be adorn'd with that, that in God's ſight is of great price.

'Tis eaſier watching a night or two, than to ſit up a whole year together: So 'tis eaſier for one to begin to profeſs well, than to hold out as he ſhould to the end.

Every ſhip-maſter when in a ſtorm, will willingly caſt that over-board that is of the ſmalleſt value in the veſſel; but who will throw the beſt over at firſt? None but he that feareth no God.

One leak will ſink a ſhip, and one ſin will deſtroy a ſinner.

He that forgets a friend, is ungrateful to him; but he that forgets his Saviour, is unmerciful to himſelf.

He that lives in ſin, and looks for happineſs hereafter, is like to him that ſoweth cockle, and thinks to fill his barn with wheat or barley.

If a man would live well, let him fetch his laſt day to him, and always make it his company-keeper.

Whiſpering and change of thoughts, proves that ſin is in the world.

If the world which God ſets light by, is counted a thing of that worth with men, what is heaven that God commendeth.

If the life that is attended with ſo many troubles is ſo loth to be let go by us, what is the life above?

Every body will cry up the goodneſs of men, but who is there that is, as he ſhould be, affected with the goodneſs of God?

We ſeldom ſit down to meat, but we eat and leave. So there is in Jeſus Chriſt more merit and righteouſneſs than the whole world has need of.

When the Interpreter had done, he takes them out into his garden again, and had them to a tree whoſe inſide was all rotten and gone, and yet it grew and had leaves. Then ſaid Mercy, What means this? This tree, ſaid he, whoſe outſide is fair, and whoſe inſide is rotten, is that to which they may be compared that are in the garden of God, who with their mouths ſpeak high in the behalf of God, but indeed will do nothing for him; whoſe leaves are fair, but their hearts good for nothing but to be tinder for the devil's tinder-box. *Of the tree that is rotten at heart.*

Now ſupper was ready, the table ſpread, and all things ſet on the board: ſo they ſat down and did eat, when one had given thanks. And the Interpreter did uſually entertain thoſe that lodg'd with him with muſick at meals; ſo the minſtrels played. There was one alſo that did ſing, and a very fine voice he had: His ſong was this: *They are at Supper.*

The Lord is only my ſupport,
And he that doth me feed;
How can I then want any thing,
Whereof I ſtand in need?

When the ſong and muſick was ended, the Interpreter aſked Chriſtiana, What it was that firſt did move her thus to betake herſelf to a pilgrim's life? Chriſtiana anſwered, Firſt, The loſs of my huſband came into my mind, at which I was heartily grieved: but all that was but natural affection. Then after that came the troubles and pilgrimage of my huſband into my mind, and how like a churl I had carried it to him as to that. So guilt took hold of my mind, and would have drawn me into the pond: but at that opportunity, I had a dream of the well-being of my huſband, and a letter ſent me by the king of that country where my huſband dwells, to come to him. The dream and the letter together, ſo wrought upon my mind, that they forced me to this way. *Talk at ſupper. A repetition of Chriſtiana's expedition.*

Inter. But met you with no oppoſition before you ſet out of doors.

Chr. Yes, a neighbour of mine, one Mrs. Timorous (ſhe that was kin to him that would have perſuaded my huſband to go back for fear of the lions.) She alſo ſo be-fooled me, for as ſhe called it, my *intended deſperate adventure*; ſhe alſo urged what ſhe could to diſhearten me from it, the hardſhips and troubles that my huſband met with in the way; but all this I got over pretty well. But a dream that I had of two ill-looked ones, that I thought did plot how to make me miſcarry in my journey, that hath troubled me: Yea, it ſtill runs in my mind, and makes me afraid of every one that I meet, leſt they ſhould meet to do me a miſchief, and turn me out of my way. Yea, I may tell my Lord, tho' I would not ever body knew it, that between this

and the gate by which we got into the way, we were both ſo ſorely aſſaulted, that we were made to cry out murder; and the two that made this aſſault upon us, were like the two that I ſaw in my dream.

Then ſaid the Interpreter, Thy beginning is good, thy latter end ſhall greatly increaſe. So he addreſſed himſelf to Mercy, and ſaid unto her, And what moved thee to come hither, ſweet-heart?

A queſtion put to Mercy.

Mer. Then Mercy bluſhed and trembled, and for a while continued ſilent.

Inter. Then ſaid he, Be not afraid, only believe and ſpeak thy mind.

Mercy. Then ſhe began, and ſaid, Truly, ſir, my want of experience is that which makes me to covet to be in ſilence, and alſo that fills me with fears of coming ſhort at laſt. I cannot tell of viſions and dreams, as my friend Chriſtiana can: Nor know I what it is to mourn for my refuſing of the counſel of thoſe that were good relations.

Mercy's anſwer.

Inter. What is it then, dear heart, that hath prevailed with thee to do as thou haſt done?

Mercy. Why, when our friend here was packing up to be gone from our town, I and another went accidentally to ſee her. So we knocked at the door, and went in. When we were within, and ſeeing what ſhe was doing, we aſked, what was her meaning? She ſaid, ſhe was ſent for to go to her huſband; and then ſhe got up and told us how ſhe had ſeen him in a dream, dwelling in a curious place, among immortals, drinking at his prince's table, and ſinging praiſes to him for bringing him thither, *&c.* Now methought while ſhe was telling theſe things unto us, my heart burned within me; and I ſaid in my heart, If theſe things be true, I will leave my father and my mother, and the land of my nativity? and I will, if I may, go along with Chriſtiana. So I aſked her farther of the truth of theſe things, and if ſhe would let me go with her, for I ſaw now, that there was no dwelling, but with the danger of ruin, any longer in our town. But yet I came away with a heavy heart, not that I was unwilling to come away; but that ſo many of my relations were left behind. And I am come with all the deſire of my heart, and will go, if I may, with Chriſtiana, unto her huſband and his king.

Inter. Thy ſetting out is good, for thou haſt given credit to the truth; thou art a Ruth, who did, for the love ſhe bore to Naomi, and to the Lord and her God, leave father and mother, and the land of her nativity, to come out and go with a people ſhe knew not before, *Ruth* ii. 11, 12. *The Lord recompence thy work, and full reward be given to thee of the Lord God of Iſrael, under whoſe wings thou art come to reſt.*

Now ſupper was ended, and preparation was made for bed; the women were laid ſingly alone, and the boys by themſelves. Now when Mercy was in bed ſhe could not ſleep for joy, for that now her doubts of miſſing at laſt, were removed farther from her than ever

They undreſs themſelves for bed. Mercy's good night's reſt.

ever they were before. So ſhe lay bleſſing and praiſing God, who had ſuch favour for her.

In the morning they roſe with the ſun, and prepared themſelves for their departure; but the Interpreter would have them tarry awhile; for, ſaid he, you muſt go orderly from hence. Then ſaid he to the damſel that firſt opened unto them, Take them and have them into the garden to the bath, and there waſh them, and make them clean from the ſoil which they may have gathered in travelling. Then Innocent, the damſel, took them and led them into the garden, and brought them to the bath; ſo ſhe told them, Thet they muſt waſh and be clean, for ſo her maſter would have the women to do, that called at his houſe, as they were going on pilgrimage. Then they went in and waſhed, yea, they and the boys and all; and they came out of the bath, not only ſweet and clean, but alſo much enliven'd and ſtrengthen'd in their joints. So when they came in, they look'd fairer a deal, than when they went out to the waſhing.

The bath of ſanctification.

They waſh in it.

When they were return'd out of the garden from the bath, the Interpreter took them, and looked upon them, and ſaid unto them, Fair as the moon. Then he called for the ſeal wherewith they uſed to be ſealed that were waſhed in the bath. So the ſeal was brought, and he ſet his mark upon them, that they might be known in the place whither they were yet to go: Now the ſeal was the contents and ſum of the Paſſover, which the children of Iſrael did eat, *Exod.* xiii. 8, 9, 10. when they came out of the land of Egypt, and the mark was ſet between their eyes. This Seal greatly added to their beauty, for it was an ornament to their faces.

They are ſealed.

Then ſaid the Interpreter again to the damſel that waited upon the women, Go into the veſtry, and fetch out garments for theſe people: So ſhe went and fetched out white raiment, and laid it down before him: ſo he commanded them to put it on: It was fine linen, white and clean. When the women were thus adorned, they ſeemed to be a terror one to the other, ſo that they could not ſee that glory each one in herſelf, which they could ſee in each other. Now therefore they began to eſteem each better than themſelves. For, you are fairer than I am, ſaid one; and, You are more comely than I am, ſaid the other. The children alſo ſtood amazed to ſee into what faſhion they were brought.

They are cloathed.

True humility.

The Interpreter then called for a ſervant of his, one Great-heart, and bid him take ſword, helmet, and ſhield; and take theſe my daughters, ſaid he, conduct them to the houſe called Beautiful, at which place they will reſt next. So he took his weapons, and went before them, and the Interpreter ſaid, God-ſpeed. Thoſe alſo that belonged to the family, ſent them away with many a good wiſh. So they went on their way and ſang:

This place has been our ſecond ſtage,
Here we have heard and ſeen
Thoſe good things, that from age to age,
To others hid have been.
The dunghill-raker, ſpider, hen,
The chicken too, to me
Have taught a leſſon, let me then
Conformed to it be.
The butcher, garden, and the field,
The Robin and his bait,
Alſo the rotten-tree doth yield
Me argument of weight;
To move me for to watch and pray.
To ſtrive to be ſincere,
To take my croſs up day by day,
And ſerve the Lord in fear.

Now I ſaw in my dream, That thoſe went on, and Great-heart before them; ſo they went and came to the place where Chriſtian's burthen fell off his back, and tumbled into a ſepulchre. Here then they made a Pauſe. Here alſo they bleſſed God.

1ſt Part, p. 21.

Behold here how the ſlothful are a ſign,
Hung up, 'cauſe holy ways they did decline:
See here too, how the child doth play the man,
And weak grows ſtrong, when Great-heart leads the van.

Now, ſaid Chriſtiana, it comes into my mind, what was ſaid to us at the gate, To wit, That we ſhould have pardon by word and deed; by word, that is, by the promiſe; by deed, to wit, in the way it was obtained. What the promiſe is, of that I know ſomething. But what it is to have pardon by deed, or in the way that it was obtained, Mr. Great-heart, I ſuppoſe you know, which if you pleaſe, let us here you diſcourſe thereof.

Great-heart. Pardon by the deed done, is pardon obtained by ſome one for another that hath need thereof; not by the perſon pardoned, but in the way ſaith another, in which I have obtained it. So then to ſpeak to the queſtion more at large; The pardon that you and Mercy, and thoſe boys have obtained by another, to wit, by him that let you in at that gate; and he hath obtained it in this double way; he has performed righteouſneſs to cover you, and ſpilt his precious blood to waſh you in.

A comment upon what was ſaid at the gate, or a diſcourſe of our being juſtified by Chriſt.

Chr. But if he parts with his righteouſneſs to us, what will he have for himſelf?

Great-heart. He has more righteouſneſs than you have need of, or than he needeth himſelf.

Chr.

Chr. Pray make that appear.

Great-heart. With all my heart; but firſt, I muſt premiſe, That he of whom we are now about to ſpeak, is one that hath not his fellow. He has two natures in one perſon, *plain* to be *diſtinguiſhed*, *impoſſible* to be *divided*. Unto each of theſe natures a righteouſneſs belongeth, and each righteouſneſs is eſſential to that nature. So that one may as eaſily cauſe the natures to be extinct, as to ſeparate its juſtice or righteouſneſs from it. Of theſe righteouſneſſes therefore we are made partakers, ſo as that they, or any of them ſhould be put upon us, that we might be made juſt and lively thereby. Beſides theſe, there is a righteouſneſs which this perſon has, as theſe two natures are joined in one. And this is not the *righteouſneſs* of the *Godhead*, as *diſtinguiſhed* from the *manhood*; nor the *righteouſneſs* of the *manhood* as *diſtinguiſhed* from the *Godhead*, but a *righteouſneſs* which ſtandeth in the *union* of both natures; and may properly be called the *righteouſneſs* that is *eſſential* to its being prepared of God to the capacity of the *mediatory* Office, which he was entruſted with. If he parts with his firſt *righteouſneſs*, he parts with his *Godhead*: If he parts with his ſecond *righteouſneſs*, he parts with the *purity* of his *manhood*: If he parts with the third, he parts with that perfection which capacitates him to the office of mediation. He has therefore another *righteouſneſs*, which ſtandeth in *performance*, or *obedience* to a *revealed will*; and that is what he puts upon ſinners, and that by which they are covered. Wherefore he ſaith, *As by one man's diſobedience many were made ſinners; ſo by the obedience of one many ſhall be made righteous*, Rom. v. 19.

Chr. But are the other *righteouſneſſes* of no uſe to us?

Great. Yes; for tho' they are eſſential to his nature and office, and cannot be communicated unto another, yet 'tis by virtue of them that the *righteouſneſſes* that juſtifies, is for that purpoſe efficacious. The *righteouſneſs* of his *manhood* giveth capacity to his obedience to juſtify, and the *righteouſneſs* that ſtandeth in the union of theſe two natures to his office, giveth authority to that *righteouſneſs* to do the work for which it was ordained.

So then here is a *righteouſneſs*, that Chriſt as God, has no need of, for he is God without it: Here is a *righteouſneſs* that Chriſt as man has no need of to make him ſo, for he is a perfect man without it. *Again*, Here is a *righteouſneſs*, that Chriſt as God-man has no need of; for he is perfectly ſo without it. Here then is a *righteouſneſs*, that Chriſt as God and as God-man has no need of with reference to himſelf, and therefore he can ſpare it, *a juſtifying righteouſneſs*, that he for himſelf wanteth not, and therefore giveth it away. Hence 'tis called the *gift of righteouſneſs*. This *righteouſneſs*, ſince Chriſt Jeſus the Lord has made himſelf under the law, muſt be given away; for the Lord doth not only bind him that is under it *to do juſtly*, *but to uſe charity*, Rom. v. 17. Wherefore, he muſt, or ought, by the law, if he hath two coats, to give one to him that has none. Now our Lord indeed hath two coats, one for himſelf, and one to ſpare, wherefore he freely beſtows one upon thoſe that have none. And thus Chriſtiana and

Mercy

Mercy, and the reſt of you that are here, doth your pardon come by *deed* or by the *work* of another man. Your Lord Chriſt is he that worked, and hath given away what he wrought for, to the next beggar he meets.

But again, In order to pardon by *deed*, there muſt be ſomething paid to God as a *price*, as well as ſomething prepar'd to cover us withal. Sin has delivered us up to the juſt courſe of a righteous law: Nay, from this courſe we muſt be juſtified by way of *redemption*, a price being paid for the harms we have done, and this by the *blood of our Lord*, who came and ſtood in your place and ſtead, and died your death for your tranſgreſſions. *Thus has he ranſomed you from your tranſgreſſions by blood, and covered your polluted and deformed ſouls, with righteouſneſs*, Rom. viii. 31. *For the ſake of which God paſſeth by you, and will not hurt you, when he comes to judge the world*, Gal. xiii. 13.

Chriſtiana affected with this way of redemption.

Chr. This is brave. Now I ſee that there was ſomething to be learned by our being pardon'd by *word* and *deed*. Good Mercy let us labour to keep in this mind; and my children, do you remember alſo. But, ſir, Was not this it that made my good Chriſtian's burthen fall off from his ſhoulder, and that made him give three leaps for joy.

How the ſtrings that bound Chriſtian's burthen to him were cut.

Great. Yes, 'twas the belief of this that cut thoſe ſtrings that could not be cut by other means; and 'twas to give him a proof of the virtue of this, that he was ſuffer'd to carry his burthen to the croſs.

Chr. I thought ſo, for tho' my heart was lightful and joyous before, yet it is ten times more lightſome now. And I am perſuaded by what I have felt, tho' I have felt but little as yet, That if the moſt burthened man in the world was here, and did ſee and believe as now I do, 'twould make his heart more merry and blythe.

How affection to Chriſt is begot in the ſoul.

Great. There is not only comfort and the eaſe of the burthen brought to us, by the ſight and conſideration of theſe, but an endeared affection begot in us by it; for who can, if he doth but once think that pardon comes not only by promiſe, but thus, be affected with the ways and means of redemption, and ſo with the man that hath wrought it for him.

Chr. True, methinks, it makes my heart bleed to think that he ſhould bleed for me. Oh! thou loving one, Oh! thou bleſſed one, Thou deſerveſt to have me, thou haſt bought me: Thou deſerveſt to have me all, thou haſt paid for me ten thouſand times more than I am worth! No marvel that this made the water ſtand in my huſband's eyes, and that it made him trudge ſo nimbly on. I am perſuaded he wiſh'd me with him: But, vile wretch that I was, I let him come all alone! Oh Mercy, that thy father and

1ſt Part, p. 21, 22.

Cauſe of the admiration.

mo-

mother were here; yea, and Mrs. Timorous alſo: Nay, I could wiſh now with all my heart, that here was Madam Wanton too; ſurely their hearts would be affected; nor could the fear of the one, nor the powerful luſts of the other, prevail with them to go home again, and refuſe to become good pilgrims.

Great. You ſpeak now in the warmth of your affection; will it, think you, be always thus with you? Beſides, that is not communicated to every one, nor to every one that did ſee your JESUS bleed. There were thoſe that ſtood by, and ſaw that the blood run from the heart to the ground, and yet was ſo far off this, that inſtead of becoming his diſciples, did hearden their hearts againſt him. So that all you have my daughters, you have by peculiar impreſſion, made by a divine contemplating upon what I have ſpoken to you. Remember that 'twas told you, that the hen by that common call, gives no meat to her chickens. This you have heretofore by a ſpecial grace.

To be affected with Chriſt, and with what he has done, is a thing ſpecial.

Now therefore I ſaw in my dream, That they went on until they were gone to the place that Simple, Sloth, and Preſumption lay and ſlept in, when Chriſtian went by on pilgrimage: And behold they were hang'd up in irons, a little way off, on the other ſide.

Simple, Sloth, and Preſumption hang'd, and why.

Mer. Then ſaid Mercy to him that was their guide and conductor, What are theſe three men? And for what are they hang'd there?

Great. Theſe three men were men of bad qualities. They had no mind to be pilgrims themſelves, and whoſoever they could they hindred; they were for ſloth and folly themſelves, and whoſoever they could perſuade, they made ſo too, and withal taught them to preſume that they ſhould do well at laſt. They were aſleep when Chriſtian went by, and now you go by, they are hang'd.

Mer. But could they perſuade any one to be of their opinion?

Great. Yes, they turn'd ſeveral out of the way. There was Slow-pace, that they perſuaded to do as they. They alſo prevailed with one Short-mind, with one No-heart, with one Linger-after-luſt, and with one Sleepy-head, and with a young woman, her name was Dull, to turn out of the way, and become as they. Beſides, they brought up an ill report of your Lord, perſuading others that he was a hard taſk-maſter. They alſo brought up an evil report of the good-land, ſaying, That it was not half ſo good, as ſome pretended it was. They alſo began to villify his ſervants, and to count the beſt of them meddleſome, troubleſome buſy-bodies: Further, They would call the bread of God, huſks, the comfort of his children, fancies, the travel and labour of pilgrims, things to no purpoſe.

Their crime. Whom they prevail'd upon to turn out of the way.

Chr. Nay, ſaid Chriſtiana, if they were ſuch, they ſhall never be bewailed by me, they have but what they deſerve; and I think it well

that

that they ſtand ſo near the high-way, that others may ſee and take warning. But had it not been well if their crimes had been engraven on ſome pillar of iron or braſs, and left here, where they did their miſchief, for a caution to other bad men.

Great. So it is, you may well perceive, if you go but a little to the wall.

Mer. No, no, let them hang, and their names rot, and their crimes live for ever againſt them; I think it is a high favour that they are hanged before we came hither; who knows elſe what they might have done to ſuch poor women as we are? Then ſhe turned it into a Song, ſaying,

Now then you three hang there, and be a ſign
To all that ſhall againſt the truth combine:
And let him that comes after, fear this end,
If unto pilgrims he is not a friend:
And thou, my ſoul, of all ſuch men beware,
That unto holineſs oppoſers are.

Thus they went on, till they came at the foot of the hill Difficulty, where again their good friend Mr. Great-heart took an occaſion to tell them what happen'd there when Chriſtian himſelf went by. So he had them firſt to the ſpring: Lo, ſaid he, this is the ſpring that Chriſtian drank of before he went up this hill, and then it was clear and good, but now it is dirty with the feet of ſome that are not deſirous that pilgrims here ſhould quench their thirſt: Thereat Mercy ſaid, And why ſo envious I trow? But ſaid their guide, It will do, if taken up, and put into a veſſel that is ſweet and good, for then the dirt will ſink to the bottom, and the water come out by itſelf more clear. Thus, therefore Chriſtiana and her companions were compell'd to do. They took it up, and put it into an earthen pot, and ſo let it ſtand till the dirt was gone to the bottom, aud then they drank thereof.

1ſt Part, p. 24. Ezek. xliv. 18.

'Tis difficult getting of good doctrine in erroneous times.

Next, he ſhewed them the two by-ways that were at the foot of the hill, where Formality and Hypocriſy loſt themſelves. And ſaid he, theſe are dangerous paths: Two were here caſt away, when Chriſtian came by. And altho' you ſee theſe ways are ſince ſtopt up with chains, poſt, and a ditch, yet there are ſome that will chooſe to adventure here, rather than take the pains to go up this hill.

By-paths tho' barr'd up will not keep all from going in them.

Chr. *The way of tranſgreſſors is hard,* Prov. iii. 15. 'Tis a wonder they can get into their ways without danger of breaking their necks.

Great. They will venture, yea, if at any time any of the king's ſervants do happen to ſee them, and do call upon them, and tell them, That they are in the wrong ways, and bid them beware of the danger, then they will railingly return them an anſwer, and ſay, *As for the way that thou haſt ſpoken unto us in the name of the king, we will not hearken*

unto

unto thee, but we will certainly do whatſoever thing goeth out of our mouths, &c. *Jer.* xliv. 16, 17. Nay, if you look a little farther, you ſhall ſee that thoſe ways are made cautionary enough, not only by theſe poſts, ditch and chain, but alſo by being hedged up, yet they will chooſe to go there.

Chr. They are idle, they love not to take pains, up hill-ways is unpleaſant to them. So it is fulfilled unto them as 'tis written, The way of the ſlothful man is an hedge of thorns; yea, they will rather chooſe to walk upon a ſnare, than to go up this hill, and the reſt of this way to the city.

The reaſon why ſome do chooſe to go in by by-paths. Prov. xv. 19.

Then they ſet forward, and began to go up the hill, and up the hill they went; but before they got up to the top, Chriſtiana began to pant, and ſaid, I dare ſay this is a breathing hill; no marvel if they that love their eaſe more than their ſouls, chooſe to themſelves a ſmoother way. Then ſaid Mercy, I muſt ſit down; alſo the leaſt of the children began to cry. Come, come, ſaid Great-heart, Sit not down here, for a little above is the prince's arbour. Then he took the little boy by the hand, and led him thereto.

The hill puts the pilgrims to it.

When they were come to the arbour they were willing to ſit down, for they were all in a pelting heat. Then ſaid Mercy, How ſweet is reſt to them that labour: And how good is the prince of pilgrims to provide reſting-places for them? Of this arbour I have heard much; but I never ſaw it before. But let us beware of ſleeping: For I have heard, that it coſt poor Chriſtian dear.

They ſit in the arbour. 1ſt Part, p. 24, 25. Matt. xi. 28.

Then ſaid Mr. Great-heart to the little ones, Come pretty boys, How do you do? What think you now of going on pilgrimage? Sir, ſaid the leaſt, I was almoſt beat out of heart; but I thank you for lending me a hand at my need. And I remember what my mother hath told me, namely, That the way to hell is downhill. But I had rather go up the ladder to life, than down the hill to death.

The little boy's anſwer to the guide, and alſo to Mercy.

Then ſaid Mercy, but the proverb is, *To go down the hill is eaſy:* but James ſaid, (for that was his name) The day is coming, when to my opinion, going down hill will be hardeſt.

Which is hardeſt, up hill, or down hill.

Chr. Come, ſaid Chriſtiana, will you eat a bit to ſweeten your mouths, while you ſit here to reſt your legs? For I have here a piece of pomegranate which Mr. Interpreter put into my hand, juſt when I came out of his doors; he gave me alſo a piece of an honey-comb, and a little bottle of ſpirits. I thought he gave you ſomething, ſaid Mercy, becauſe he called you aſide. Yes, ſo he did, ſaid the other. But, ſaid Chriſtiana, it ſhall be ſtill as I ſaid it ſhould, when at firſt we came from home; thou ſhalt be a ſharer in all the good I have, becauſe thou ſo willingly didſt

They refreſh themſelves.

become my companion. Then ſhe gave to them, and they did eat, both Mercy and the boys. And ſaid Chriſtiana to Mr. Great-heart, Sir, Will you do as we? But he anſwered, You are going on a pilgrimage, and preſently I ſhall return: Much good may what you have do to you. At home I eat the ſame every day. Now when they had eaten and drank, and chatted a little longer, their guide ſaid to them, The day wears away; if you think good, let us prepare to be going. So they got up to go, and the little boys went before; but Chriſtiana forgot to take her bottle of ſpirits with her, ſo ſhe ſent her little boy back to fetch it. Then ſaid Mercy, I think this is a loſing place. Here Chriſtian loſt his roll, and here Chriſtiana left her bottle behind her. Sir, What is the cauſe of this? So their guide made anſwer, and ſaid, The cauſe is ſleep or forgetfulneſs; ſome ſleep when they ſhould keep awake, and ſome forget when they ſhould remember: And this is the very cauſe, why often at the reſting-places, ſome pilgrims, in ſome things, come off loſers. Pilgrims ſhould watch, and remember what they have already received under their greateſt enjoyments, but for want of doing ſo, oftentimes their rejoicings end in tears, and their ſunſhine in a cloud; witneſs the ſtory of Chriſtian at this place.

Chriſtiana forgets her bottle of ſpirits.

Mark this.

1ſt Part, p. 25.

When they were come to the place where Miſtruſt and Timorous met Chriſtian, to perſuade him to go back for fear of the lions, they perceived as it were a ſtage, and before it towards the road, a broad plate, with a copy of verſes written thereon, and underneath, the reaſon of the raiſing up of that ſtage in that place. The verſes were theſe.

Let him that ſees this ſtage take heed
Unto his heart and tongue:
Leſt that he doth not here be-ſpeed,
As ſome have long agone.

The words underneath the verſes were, 'This ſtage was built to 'puniſh ſuch upon, who thro' timorouſneſs and miſtruſt, ſhall be afraid 'to go further on pilgrimage. Alſo on this ſtage both Miſtruſt and 'Timorous were burnt thro' the tongue with a hot iron, for endeavouring to hinder Chriſtian on his journey.'

Then ſaid Mercy, This is much like to the ſaying of the beloved, Pſalm cxv. 3, 4. *What ſhall be given unto thee? Or what ſhall be done unto thee, thou falſe tongue? Sharp arrows of the mighty, with coals of juniper.*

So they went on till they came within ſight of the lions. Now, as Mr. Great-heart was a ſtrong man, ſo he was not afraid of a lion. But when they were come up to the place where the lions were, the boys that went before, were glad to cringe behind, for they were afraid of the lions, ſo they ſtept back and

1ſt Part, p. 27.

An emblem of thoſe things that go on bravely when there is no

went

went behind. At this their guide ſmiled and ſaid, How now, my boys, do you love to go before when no danger doth approach, and love to come behind ſo ſoon as the lions appear. *danger, but ſhrink when troubles come.*

Now as they went on, Mr. Great-heart drew his ſword, with intent to make way for the pilgrims in ſpite of the lions. Then there appeared one, that it ſeems had taken upon him to back the lions; and he ſaid to the pilgrim's guide, What is the cauſe of your coming hither? Now the name of this man was Grim the giant, or Bloody-man, becauſe of his ſlaying of pilgrims, and he was of the race of giants. *Grim the giant backs the lions.*

Great. Then ſaid the pilgrims guide, Theſe women and children are going on pilgrimage, and this is the way they muſt go, and go it they ſhall, in ſpite of thee and the lions.

Grim. This is not their way, neither ſhall they go therein. I am come forth to withſtand them, and to that end, will back the lions.

Now to ſay the truth, by reaſon of the fierceneſs of the lions, and of the grim carriage of him that did back them, this way had of late laid much unoccupied, and was almoſt grown over with graſs.

Chr. Then ſaid Chriſtiana, Though the highways have been unoccupied heretofore, and tho' the travellers have been made in times paſt, to walk through by-paths, it muſt not be ſo now I am riſen, *Now I am riſen a mother in Iſrael*, Jude v. 6, 7.

Grim. Then he ſwore by the lions, but it ſhould, and therefore bid them turn aſide, for they ſhould not have paſſage there.

But Great-heart their guide made firſt his approach unto Grim, and laid ſo heavily at him with his ſword, that he forced him to retreat.

Grim. Then ſaid he (that attempted to back the lions) Will you ſlay me on my own ground? *A fight betwixt Grim and Great-heart.*

Great. 'Tis the king's highway that we are in, and in this way it is that thou haſt placed the lions; but theſe women and children, tho' weak, ſhall hold on their way in ſpite of thy lions. And with that he gave him again a downright blow, and brought him upon his knees. With this blow he alſo broke his helmet, and with the next he cut off an arm. Then did the giant roar ſo hideouſly, that his voice frighted the women, and yet they were glad to ſee him lie ſprawling upon the ground. Now the lions were chained, and ſo of themſelves could do nothing. Wherefore when old Grim, that intended to back them was dead, Great-heart ſaid to the pilgrims, Come now, follow me, and no hurt ſhall happen to you from the lions. Therefore they went on, but the women trembled as they paſſed by them; the boys alſo looked as if they would die; but they all got by without further hurt. *The victory. They paſs by the lions.*

Now when they were within ſight of the porter's lodge, they ſoon came up to it, but they made the more haſte after this, to go thither, becauſe 'twas dangerous travelling there in the night. So when they *They come to the porter's lodge.*

were come to the gate, the guide knocked, and the porter cry'd, Who's there? But as ſoon as the guide had ſaid, It is I, he knew his voice, and came down: (for the guide had oft before that come thither as a conductor of pilgrims.) When he was come down, he opened the gate, and ſeeing the guide ſtanding juſt before it (for he ſaw not the women, for they were behind him) he ſaid unto him, How now, Mr. Great-heart, what is your buſineſs here ſo late at night? I have brought, ſaid he, ſome pilgrims hither, where by my Lord's commandment, they muſt lodge, I had been here ſome time ago, had I not been oppoſed by the giant that uſed to back the lions: But I, after a long and tedious combat with him, have cut him off, and brought the pilgrims hither in ſafety.

Great-heart attempts to go back.

Port. Will you not go in, and ſtay till morning?

Great. No, I will return to my Lord to-night.

The pilgrims implore his company ſtill.

Chr. Oh, Sir, I know not how to be willing you ſhould leave us in our pilgrimage, you have been ſo faithful and ſo loving to us; you have fought ſo ſtoutly for us; you have been ſo hearty in counſelling us, that I ſhall never forget your favour towards us.

Mer. Then ſaid Mercy, O that we might have thy company to our journey's end! How can ſuch poor women as we, hold out in a way ſo full of troubles as this way is, without a friend and defender?

James. Then ſaid James, the youngeſt of the boys, Pray, Sir, be perſuaded to go with us, and help us, becauſe we are ſo weak, and the way ſo dangerous as it is.

Great. I am at my Lord's commandment: if he ſhall allot me to be your guide quite through, I will willingly wait upon you; but here you failed at firſt; for when he bid me come thus far with you, then you ſhould have begged me of him to have granted your requeſt. However, at preſent I muſt withdraw, and ſo, good Chriſtiana, Mercy, and my brave children, adieu.

Then the porter, Mr. Watchful, aſked Chriſtiana of her country, and her kindred, and ſhe ſaid, I came from the city of Deſtruction. I am a widow-woman, and my huſband is dead, his name was Chriſtian the pilgrim. How, ſaid the porter, Was he your huſband? Yes, ſaid ſhe, and theſe are his children; and this (pointing to Mercy) is one of my towns-women. Then the porter rang the bell, as at ſuch time he was wont, and there came to the door one of the damſels, whoſe name was Humble-mind. And to her the Porter ſaid, Go tell it within, That Chriſtiana the wife of Chriſtian, and her children are come hither on pilgrimage. She went in therefore and told it. But oh, what noiſe for gladneſs was therein, when the damſel did but drop the word out of her mouth.

Joy at the news of the pilgrims coming.

So they came in haſte to the porter, for Chriſtiana ſtood ſtill at the door: Then ſome of the moſt grave ſaid unto her, Come in, Chriſtiana, come in, thou wife of that good man, come in thou bleſſed woman, come in with all that are with thee. So ſhe went in, and they followed her that were her children and companions.

panions. Now when they were gone in, they were had into a very large room, where they were bidden to ſit down: So they ſat down, and the chief of the houſe were called to ſee and welcome the gueſts. Then they came in, and underſtanding who they were, did ſalute each other with a kiſs, and ſaid, Welcome, ye veſſels of the grace of God; welcome to us your faithful friends. *A Chriſtian's love is kindled at the ſight of one another.*

Now, becauſe it was ſomething late, and becauſe the pilgrims were weary with their journey, and alſo made faint with the ſight of the fight, and of the terrible lions, therefore they deſired as ſoon as might be, to prepare to go to reſt, *Exod.* xii. 31. Nay, ſaid thoſe of the family, Refreſh yourſelves with a morſel of meat: For they had prepared for them a lamb, with the accuſtomed ſauce belonging thereto, *John* i. 29. For the porter had heard before of their coming, and had told it to them within. So when they had ſupped, and ended their prayers with a pſalm, they deſired they might go to reſt. But let us, ſaid Chriſtiana, if we may be ſo bold as to chooſe, be in that chamber that was my huſband's when he was here; ſo they had them up thither, and they all lay in a room. When they were at reſt, Chriſtiana and Mercy enter'd into diſcourſe about things that were convenient. 1ſt Part, p. 32.

Chr. Little did I think when my huſband went on pilgrimage, that I ſhould ever have followed him. *Chriſt's boſom is for all pilgrims.*

Mer. And you as little thought of lying in his bed, and in his chamber to reſt as you do now.

Chr. And much leſs did I ever think of ſeeing his face with comfort, and of worſhiping the Lord the King with him, and now I believe I ſhall.

Mer. Hark, don't you hear a noiſe?

Chr. Yes, 'tis I believe, a noiſe of muſick for joy we are here.

Mer. Wonderful! Muſick in the houſe, muſick in the heart, and muſick alſo in heaven for joy we are here. *Muſick.*

Thus they talked awhile, and then betook themſelves to ſleep. So in the morning when they were awake, Chriſtiana ſaid to Mercy.

Chriſt. What was the matter that you did laugh in your ſleep to night? I ſuppoſe you was in a dream. *Mercy did laugh in her ſleep.*

Mer. So I was, and a ſweet dream it was: But are you ſure I laughed?

Chr. Yes, you laughed heartily: but prithee, Mercy tell me thy dream.

Mer. I was dreaming that I ſat all alone in a ſolitary place, and was bemoaning the hardneſs of my heart.

Now I had not ſat there long, but methought many were gather'd about me to ſee me, and to hear what it was that I ſaid. So they hearken'd, and I went on bemoaning the hardneſs of my heart. At this ſome of them laughed at me, ſome called me fool, and ſome began to thruſt me about. With that, me- *Mercy's dream.*

thought,

thought, I looked up and ſaw one coming directly to me, and ſaid, Mercy, What ails thee? Now when he had heard me make my complaint, he ſaid, "Peace be to thee." So he alſo wiped my eyes with his handkerchief, and clad me in ſilver and gold, *Ezek.* xxvi. 8, 9, 10, 11. He put a chain about my neck, ear-rings in my ears, and a beautiful crown upon my head. Then he took me by the hand, and ſaid, Mercy, come after me. So he went up, and I followed, till we came to a golden gate. Then he knocked, and when they within had opened, the man went in, and I followed him up to the throne upon which one ſat, and He ſaid to me, Welcome daughter. The place looked bright and twinkling like the ſtars, or rather like the ſun, and I thought that I ſaw your huſband there; ſo I awoke from my dream. But did I laugh?

What her dream was.

Chr. Laugh! Aye, and well you might, to ſee yourſelf ſo well. For you muſt give me leave to tell you that it was a good dream, and that as you have begun to find the firſt part true, ſo you ſhall find the ſecond at laſt. God ſpeaks once, yea twice, yet men perceiveth it not; in a dream, in a viſion of the night, when deep ſleep falleth upon men, in ſlumbring upon the bed, *Job* xxxiii. 14, 15. We need not when a-bed lie awake to talk with God, he can viſit us while we ſleep, and cauſe us then to hear his voice. Our hearts do 'wake when we ſleep, and God can ſpeak unto us then by words, by proverbs, by ſigns and ſimilitudes, as well as if one was awake.

Mer. Well, I am glad of my dream, for I hope e'er long to ſee it fulfill'd.

Mercy glad of her dream.

Chr. I think it is now high time to riſe.

Mer. Pray, if they invite us to ſtay awhile, let us willingly accept of the proffer. I am the willinger to ſtay awhile here, to grow better acquainted with theſe maids, Prudence, Piety, and Charity.

Chr. We ſhall ſee what they will do. So when they were up and ready, they came down, and they aſked one another about their reſt.

Mer. Very good, ſaid Mercy, It was one of the beſt night's lodging that ever I had in my life.

Then ſaid Prudence and Piety, If you will be perſuaded to ſtay here awhile, you ſhall have what the houſe will afford.

Char. Aye, and that with a very good will, ſaid, Charity. So they conſented and ſtay'd there about a month, or above. And becauſe Prudence would ſee how Chriſtiana had brought up her children, ſhe aſked leave of her to catechiſe 'em: So ſhe gave her free conſent. Then ſhe began with the youngeſt.

They ſtay ſometime.

Prudence deſires to catechiſe Chriſtiana's children.

Prud. And ſhe ſaid, Come, James, canſt thou tell me who made thee?

James catechis'd.

James. God the Father, God the Son, and God the Holy Ghoſt.

Prud. Good boy. And canſt thou tell who ſaved thee?

James.

James. God the Father, God the Son, and God the Holy Ghoſt.

Prud. Good boy ſtill: But how doth God the Father ſave thee?

James. By his grace,

Prud. How doth God the Son ſave thee?

James. By his illumination, by his renovation, and by his preſervation.

Then ſaid Prudence to Chriſtiana, You are to be commended for thus bringing up your children. I ſuppoſe I need not aſk the reſt theſe queſtions, ſince the youngeſt of them can anſwer them ſo well. I will therefore apply myſelf to the next youngeſt. *Joſeph catechis'd.*

Prud. Then ſhe ſaid, come Joſeph, for his name was Joſeph. Will you let me catechiſe you?

Joſeph. With all my heart.

Prud. What is man?

Joſeph. A reaſonable creature, made ſo by God, as my brother ſaid.

Prud. What is ſuppoſed by this word ſaved?

Joſeph. That man, by ſin, has brought himſelf into a ſtate of captivity and miſery.

Prud. What is ſuppoſed by his being ſaved by the Trinity?

Joſeph. That ſin is ſo great and mighty a tyrant that none can pull us out of his clutches, but God, and that God is ſo good and loving to man, as to pull him indeed out of this miſerable ſtate.

Prud. What is God's deſign in ſaving poor man?

Joſeph. The glorifying of his name, his grace and juſtice, *&c.* And the everlaſting happineſs of his creature.

Prud. Who are they that muſt be ſaved?

Joſeph. Thoſe that accept of his ſalvation.

Prud. Good boy, Joſeph, thy mother has taught thee well, and thou haſt hearken'd to what ſhe has ſaid unto thee.

Then ſaid Prudence unto Samuel, who was the eldeſt but one.

Prud. Come Samuel, are you willing that I ſhould catechiſe you alſo?

Sam. Yes, forſooth, if you pleaſe.

Prud. What is heaven?

Sam. A place and ſtate moſt bleſſed, becauſe God dwelleth there. *Samuel catechis'd.*

Prud. What is hell?

Sam. A place and ſtate moſt woeful, becauſe it is the dwelling-place of ſin, the devil, and death.

Prud. Why wouldeſt thou go to heaven?

Sam. That I may ſee God, and ſerve him without wearineſs; and that I may ſee Chriſt, and love him everlaſtingly; that I may have that fulneſs of Holy Spirit in me which I can by no means here enjoy.

Prud. A very good boy, and alſo one that has learned well.

Then

Matthew catechis'd.

Then ſhe addreſſed herſelf to the eldeſt, whoſe name was Matthew, and ſaid to him, Come Matthew ſhall I catechiſe you?

Mat. With a very good will.

Prud. I aſk then, If there was ever any thing that had been antecedent to, or before God?

Mat. No, for God is eternal, nor is there any thing, excepting himſelf, that had a being until the beginning of the firſt day: *For in ſix days the Lord made heaven and earth, and all that in them is.*

Prud. What do you think of the bible?

Mat. It is the word of God.

Prud. Is there nothing written therein but what you underſtand?

Mat. Yes, a great deal.

Prud. What do you when you meet with places that you do not underſtand?

Mat. I think God is wiſer than I. I pray alſo that he will be pleaſed to let me know all therein that he knows will be for my good.

Prud. How do you believe as touching the reſurrection of the dead?

Mat. I believe they ſhall riſe the ſame as they was buried; the ſame in nature, tho' not in corruption. And I believe this upon a double account. Firſt, Becauſe God has promiſed it. Second, Becauſe he is able to perform it.

Then ſaid Prudence to the boys, You muſt ſtill hearken to your mother, for ſhe can learn you more. You muſt alſo diligently give ear to what good talk you ſhall hear from others; for your ſake do they ſpeak good things. Obſerve alſo, and that with chearfulneſs, when the heavens and the earth do teach you; but eſpecially be much in the meditation of that book that was the cauſe of your father's becoming a pilgrim. I for my part, my children, will teach you what I can while you are here, and ſhall be glad if you will aſk me queſtions that tend to godly edifying.

Prudenc's concluſion upon the catechiſing of the boys.

Now when theſe pilgrims had been in this place a week, Mercy had a viſiter that pretended ſome good-will unto her, and his name was Mr. Briſk, a man of ſome breeding, and that pretended to religion; but a man that ſtuck very cloſe to the world. So he came once or twice, or more to Mercy, and offer'd love unto her: Now Mercy was of a fair countenance, and therefore the more alluring.

Mercy has a ſweet-heart.

Mercy's temper.

Her mind alſo was, To be always buſying herſelf in doing; for when ſhe had nothing to do for herſelf, ſhe would be making hoſe and garments for others, and would beſtow them on thoſe that had need: And Mr. Briſk not knowing where or how ſhe diſpoſed of what ſhe made, ſeemed to be greatly taken for that he found her never idle. I warrant her a good houſewife, quoth he to himſelf.

Mercy then revealed the buſineſs to the maidens that were of the houſe, and enquired of them concerning him, for they did know him better than ſhe. So they told her that he was a very buſy young man, and one that pretended to religion: but was, as they feared, a ſtranger to the power of that which is good.

Mercy enquires of the maids concerning Mr. Briſk.

Nay then, ſaid Mercy, I will look no more on him, for I purpoſe never to have a clog to my ſoul.

Prudence then replied, That there needed no great matter of diſcouragement to be given to him; her continuing ſo as ſhe had begun to do for the poor, would quickly cool his courage.

So the next time he comes, he finds her at her old work, making of things for the poor. Then ſaid he, What always at it? Yes, ſaid ſhe, either for myſelf or for others: And what canſt thou earn a day, quoth he? I do theſe things, ſaid ſhe, *That I may be rich in good works, laying up a good foundation againſt the world to come, that I may lay hold on eternal life,* 1 Tim. vi. 17, 18, 19. Why prithee, what doſt thou do with them, ſaid he? *Cloath the naked,* ſaid ſhe. With that his countenance fell, ſo he forbore to come to her again. And when he was aſked the reaſon why, he ſaid, *That Mercy was a pretty laſs, but had ill conditions.*

Talk betwixt Mercy and Mr. Briſk.

He forſakes her and why.

When he had left her, Prudence ſaid, Did not I tell thee that Mr. Briſk would ſoon forſake thee; yea, he will raiſe up an ill report of thee: For notwithſtanding his pretence to religion, and his ſeeming love to Mercy, yet Mercy and he are of tempers ſo different, that I believe they will never come together.

Mercy in the practice of mercy rejected, while the name of Mercy is liked.

Mer. I might have had huſbands before now, tho' I ſpake not of it to any one.

Prud. Mercy in our days is little ſet by, any farther than as to its name: The practice which is ſet forth by the conditions there are but few that can abide.

Mer. Well, ſaid Mercy, if no body will have me, I will die a maid, for my conditions ſhall be to me as a huſband. For I cannot change my nature: And to have one that lives croſs to me in this, I purpoſe never to admit of as long as I live: I had a ſiſter named Bountiful, married to one of theſe churls; but he and ſhe could not agree; but becauſe my ſiſter was reſolved to do as ſhe had begun, that is, to ſhew kindneſs to the poor, therefore her huſband firſt cried her down at the croſs, and then turned her out of doors.

Mercy's reſolution.

How Mercy's ſiſter was ſerved by her huſband.

Prud. And yet he was a profeſſor I warrant ye?

Mer. Yes, ſuch a one as he was, and of ſuch as the world is now full: But I am for none of them all. Now Matthew, the eldeſt ſon

Matthew falls ſick. of Chriſtiana fell ſick, and his ſickneſs was ſore upon him, for he was much pained in his bowels, ſo that he was with it at times, pulled as it were both ends together. There dwelt alſo not far from thence, one Mr. Skill, an antient and well-approved phyſician. So Chriſtiana deſired it, and they ſent for him, and he came. When he enter'd the room, and had a little obſerved the boy, he concluded that he was ſick of the gripes. Then he ſaid unto his mother, What diet has Matthew of late fed of? Diet, ſaid Chriſtiana, nothing but what is wholeſome. Then the phyſician anſwered, This boy has been tampering with ſomething that lies in his maw undigeſted, and that will not away without means. And I tell you he muſt be purged, or elſe he will die.

Gripes of conſcience. The phyſician's judgment.

Sam. Then ſaid Samuel, mother, What was that my brother did gather and eat, ſo ſoon as we were come from the gate that is at the head of this way? You know that there was an orchard on the other ſide of the wall, and ſome of the trees hung over, and my brother did pluck and eat.

Samuel puts his mother in mind of the fruit his brother did eat.

Chr. True, my child, ſaid Chriſtiana, he did taſte thereof, and did eat; naughty boy as he was.

Skill. I knew he had eaten ſomething that was not wholeſome food, and that food, to wit, that fruit is even the moſt hurtful of all; it is the fruit of Belzebub's orchard; I do marvel that none did warn you of it; many have died thereof.

Chr. Then Chriſtiana began to cry, and ſhe ſaid, O naughty boy! and careleſs mother! What ſhall I do for my ſon?

Skill. Come, do not be too dejected; the boy may do well again, but he muſt purge and vomit.

Chr. Pray, Sir, try the utmoſt of your ſkill with him, whatever it coſt.

Skill. Nay, I hope I ſhall be reaſonable, *Heb.* x. 1, 2, 3, 4. So he made him a purge, but it was too weak: it was ſaid it was made of the blood of a goat, the aſhes of an heifer, and with ſome of the juice of hyſſop, &c. When Mr. Skill had ſeen that purge was too weak, he made him one to the purpoſe; 'twas made *Ex Carne & Sanguine Chriſti*, John vi. 54, 55, 56, 57. Mark ix. 49. Heb. xiv. (you know phyſicians give ſtrange medicines to their patients) and was made up into pills with a promiſe or two, and a proportionable quantity of ſalt. Now he was to take 'em three at a time faſting, in half a quarter of a pint of tears of repentance. When this potion was prepared, and brought to the boy, he was loth to take it, though torn with the gripes, as if he ſhould be pulled in pieces. Come, come, ſaid the phyſician, you muſt take it. It goes againſt my ſto-

Potion prepared. The Latin I borrow.

The boy loth to take the phyſick.

mach,

mach, ſaid the boy. Pray ſir, ſaid Chriſtiana to Mr. Skill, How doth it taſte? It hath no ill taſte, ſaid the doctor, then ſhe touched the pills with the tip of her tongue. O Matthew, ſaid ſhe, this potion is ſweeter than honey. If thou loveſt thy mother, if thou loveſt thy brother, if thou loveſt Mercy, if thou loveſt thy life, take it. So with much ado, after a prayer for the bleſſing of God upon it, he took it, and it wrought kindly with him. It cauſed him to purge, to ſleep, and reſt quietly; and put him into a fine heat and breathing ſweat, and rid him of his gripes.

The mother taſtes it, and perſuades him.

So in a little time he got up, and walked about with a ſtaff, and would go from room to room, talking with Prudence, Piety, and Charity, of his diſtemper, and how he was healed.

So when the boy was healed, Chriſtiana aſked Mr. Skill, ſaying, Sir, What will content you for your pains and care to me and my child? And he ſaid, You muſt pay the *maſter of the college of phyſicians*, Heb. xiii. 11 to 15, according to the rules made in that caſe and provided.

A word of God in the hand of faith.

Chr. But, Sir, ſaid ſhe, What is this pill good for elſe?

Skill. It is an univerſal pill, it is good againſt diſeaſes that pilgrims are incident to; and when it is well prepared, it will keep good, time out of mind.

This pill is an univerſal remedy.

Chr. Pray ſir, make me up twelve boxes of them, for if I can get theſe, I will never take other phyſick.

Skill. Theſe pills are good to prevent diſeaſes, as well as to cure when one is ſick. Yea, I dare ſay it, and ſtand to it, That if a man will but uſe this phyſick as he ſhould, *it will make him live for ever*, John vi. 50. But good Chriſtiana, thou muſt give theſe pills * *no other way*, but as I have preſcribed: For if you do, they will do no good. So he gave unto Chriſtiana phyſick for herſelf, and boys, and for Mercy; and bid Matthey take heed how he eat any more green plumbs, and kiſs'd him and went his way.

* *In a glaſs of the tears of repentance.*

It was told you before, That Prudence bid the boys, That if at any time they would, they ſhould aſk her ſome queſtions that might be profitable, and ſhe would ſay ſomething to them.

Mat. Then Matthew who had been ſick, aſked her, Why for the moſt part phyſick ſhould be bitter to our palates?

Of phyſick.

Prud. To ſhew how unwelcome the word of God and the effects thereof, are to the carnal heart.

Of the effect of phyſick.

Mat. Why does phyſick, if it does good, purge and cauſe to vomit?

Prud. To ſhew that the word, when it works effectually, cleanſeth the heart and mind. For look what one doth to the body, the other doth to the ſoul.

Mat. What ſhould we learn by ſeeing the flame of the fire go upwards? and by ſeeing the beams and ſweet influences of the ſun ſtrike down?

Of fire and of the ſun.

Prud. By the going up of the fire we are taught to aſcend to heaven, by frequent and hot deſires. And by the ſun his ſending his heat, beams, and ſweet influences downwards, we are taught, That the Saviour of the world, tho' high, reaches down with his grace and love to us below.

Mat. Where have the clouds their water?

Of the clouds.

Prud. Out of the ſea.

Mat. What may we learn from that?

Prud. That Miniſters ſhould fetch their doctrines from God.

Mat. Why do they empty themſelves upon the earth?

Prud. To ſhew that miniſters ſhould give out what they know of God to the world.

Mat. Why is the rain-bow cauſed by the ſun?

Of the rain-bow.

Prud. To ſhew that the covenant of God's grace is confirm'd to us in Chriſt.

Mat. Why do the ſprings come from the ſeas, up through the earth?

Of the ſprings.

Prud. To ſhew that the grace of God comes to us through the body of Chriſt.

Mat. Why do ſome of the ſprings riſe out of the tops of high hills?

Prud. To ſhew that the ſpirit of grace ſhall ſpring up in ſome that are great and mighty, as well as in many that are poor and low.

Mat. Why does the fire faſten upon the candle-wick?

Of the candle.

Prud. To ſhew that unleſs grace doth kindle upon the heart, there will be no true light of life in us.

Mat. Why is the wick and tallow, and all ſpent to maintain the light of the candle?

Prud. To ſhew that body and ſoul, and all ſhould be at the ſervice of, and ſpend themſelves to maintain in good condition, that grace of God that is in us.

Mat. Why doth the pelican pierce her own breaſt with her bill?

Of the peli-can.

Prud To nouriſh her young ones with her blood, and thereby to ſhew that Chriſt the bleſſed, ſo loved his young, his people, to ſave them from death by his blood?

Mat. What may one learn by hearing the cock crow?

Of the cock.

Prud. Learn to remember Peter's ſin, and Peter's repentance. The cock's crowing ſhews alſo, that day is coming on; let then the crowing of the cock put thee in mind of the laſt and terrible day of judgment.

Now about this time the month was out, wherefore they ſignify to thoſe

thoſe of the houſe, that 'twas convenient for them to be up and going. Then ſaid Joſeph to his mother, It is convenient that you forget not to ſend to the houſe of Mr. Interpreter, to pray him to grant that Mr. Great-heart ſhould be ſent to be our conductor the reſt of the way. Good boy, ſaid ſhe, I had almoſt forgot. So ſhe drew up a petition, and prayed Mr. Watchful the porter to ſend it by ſome fit man, to her good friend Mr. Interpreter; who when it was come, and he had ſeen the contents of the petition, ſaid to the meſſenger, Go tell them that I will ſend him.

They provide to be gone on their way.

When the family where Chriſtiana was, ſaw that they had a purpoſe to go forward, they called the whole houſe together to give thanks to their king for ſending 'em ſuch profitable gueſts as theſe. Which done, they ſaid unto Chriſtiana, And ſhall we not ſhew thee ſomething, according as our cuſtom is to do to pilgrims, on which thou mayeſt meditate when thou art on the way? So they took Chriſtiana, her children, and Mercy, into the cloſet, and ſhewed them one of the apples Eve eat of, and that ſhe alſo did give her huſband, and for the eating of which they were both turned out of Paradiſe; and aſked her what ſhe thought that was? Then Chriſtiana ſaid, 'Tis food or poiſon, I known not which: So they open'd the matter to her, and ſhe held up her hands and wonder'd, *Gen.* iii. 6. *Rom.* vii. 24.

The weak may call the ſtrong ſometimes to prayers.

Eve's apple.

A ſight of ſin is amazing.

Then they had her to a place, and ſhewed her Jacob's ladder. Now at that time there was ſome angels aſcending upon it. So Chriſtiana looked and looked to ſee the angels go up, ſo did the reſt of the company. Then they were going into another place to ſhew them ſomething elſe: But James ſaid to his mother, pray bid them ſtay a little longer, for this is a curious ſight. So they turned again, and ſtood feeding their eyes with this ſo pleaſant a proſpect. After this they had them into a place where there hung up a golden anchor, ſo they bid Chriſtiana take it down; for ſaid they, you ſhall have it with you, *Gen.* xxviii. 12. for 'tis of abſolute neceſſity that you ſhould have it, that ſo you may lay hold on that within the veil, and ſtand ſtedfaſt in caſe you ſhould meet with turbulent weather: So they were glad thereof, *John* i. 15. *Heb.* vi. 19. *Gen.* xxviii. 12. Then they took them, and had them to the mount upon which Abraham our father, had offered up Iſaac his ſon, and ſhewed them the altar, the wood, the fire, and the knife, for they remain to be ſeen at this day. When they had ſeen it, they lifted up their hands, and bleſſed themſelves, and ſaid, Oh! what a man for love to his maſter, and for denial to himſelf was Abraham! After they had ſhewed them all theſe things, Prudence took them into

Jacob's ladder.

A ſight of Chriſt is taking.

Golden anchor.

Of Abraham offering up Iſaac.

Prudence's virginals.

into the dining-room, where ſtood a pair of excellent virginals, ſo ſhe played upon them, and turned what ſhe had ſhewed them into this excellent ſong:

Eve's apple we have ſhewed you,
Of that be you aware:
You have ſeen Jacob's ladder too,
On which the angels are:
An anchor you received have;
But let not this ſuffice,
Until with Abra'am you have gave,
Your beſt of ſacrifice.

Now about this time one knocked at the door: So the portet opened, and behold Mr. Great-heart was there; but when he was come in, what joy was there! For it came now freſh again into their minds, how but a-while ago he had ſlain old Grim Bloody-man, the giant, and had delivered them from the lions.

Mr. Great-heart comes a-gain.

He brings a token from his Lord with him.

Then ſaid Mr. Great-heart to Chriſtiana, and to Mercy: My Lord has ſent each of you a bottle of wine, and alſo ſome parched corn, together with a couple of pomgranates. He alſo has ſent the boys ſome figs and raiſins to refreſh them in their way.

Then they addreſſed themſelves to their journey, and Prudence and Piety went along with them. When they came to the gate, Chriſtiana aſked the porter, If any one of late went by. He ſaid, No, only one ſome time ſince, who told me, There had been a robbery committed on the king's highway as you go: But, ſaid he, the thieves are taken, and will be try'd for their lives. Then Chriſtiana and Mercy were afraid, but Matthew ſaid, Mother, Fear nothing, as long as Mr. Great-heart is to go with us, and be our conductor.

Robbery.

Chriſtiana takes her leave of the porter.

Then ſaid Chriſtiana to the porter, I am much obliged to you for all the kindneſſes that you have ſhewed to me ſince I came hither; and alſo that you have been ſo loving and kind to my children; I know not how to gratify your kindneſs; wherefore pray, as a token of my reſpect to you, accept of this ſmall mite: So ſhe put a golden angel in his hand, and he made her a low obeyſance, and ſaid, Let thy garments be always white, and thy head want no ointment. Let Mercy live and not die, and let not her works be few. And to all the boys, he ſaid, Do you flee youthful luſts, and follow after godlineſs with them that are grave and wiſe: ſo ſhall you put gladneſs in your mother's heart, and obtain praiſe of all that are ſober-minded. So they thanked the porter, and departed.

The porter's bleſſing.

Now

Now I ſaw in my dream that they went forward until they were come to the brow of the hill, where Piety bethinking herſelf, cried aloud, Alas! I have forgot what I intended to beſtow upon Chriſtiana and her companions, and I will go back and fetch it; ſo ſhe ran and fetched it. When ſhe was gone, Chriſtiana thought ſhe heard in a grove a little way off, on the right hand, a moſt curious and melodious note, with words much like theſe:

Through all my life thy favour is
So frankly ſhew'd to me,
That in thy houſe for evermore
My dwelling-place ſhall be.

And liſt'ning ſtill, ſhe thought ſhe heard another anſwer it, ſaying:

For why, the Lord our God is good,
His mercy is for ever ſure;
His truth at all times firmly ſtood,
And ſhall from age to age endure.

So Chriſtiana aſked Prudence, What it was that made thoſe curious notes, *Song* ii. 11, 12. They are, ſaid ſhe, our country birds: They ſing theſe notes but ſeldom, except it be at ſpring, when the flowers appear, and the ſun ſhines warm, and then you may hear them all day long. I often, ſaid ſhe, go to hear them; we oft-times keep them tame in our houſe: They are very fine company for us when we are melancholy; alſo they make the woods, groves, and ſolitary places, deſirous to be in.

By this time Piety was come again, ſo ſhe ſaid to Chriſtiana, Look here, I have brought thee a liſt of all thoſe things that thou haſt ſeen at our houſe, upon which thou mayeſt look when thou findeſt thyſelf forgetful, and call all thoſe things again to remembrance for thy edification and comfort. *Piety beſtows ſomething on them at parting.*

Now they began to go down the hill, into the valley of Humiliation. It was a ſteep hill, and the way was ſlippery; but they were very careful, ſo they got down pretty well. When they were down in the valley, Piety ſaid to Chriſtiana, This is the place where your huſband met with that foul fiend Apollyon, and where they had the great fight that they had; I know you cannot but have heard thereof. But be of good courage, ſo long as you have Mr. Great-heart for your guide and conductor, we hope you will fare the better. So when theſe two had committed the pilgrims to the conduct of their guide, he went forward, and they went after.

They went therefore on as being a little refreſhed; but they had not gone far, before Mercy, looking behind her, ſaw as ſhe thought, ſomething almoſt like a lion, and it came a great padding pace after, and it had a hollow voice of roaring, and at every roar that it gave, it made the valley echo, and all their hearts to ach, ſave the *Great-heart encourages them.* *A lion.*

heart

have found pearls here, and have in this place found the words of the life, *Heb.* xii. 4, 5.

Did I ſay our Lord had here in former days his country-houſe, and that he loved here to walk? I will add, in this place, and to the people that live and trace theſe grounds, he has left a yearly revenue, to be faithfully paid them at certain ſeaſons, for their maintenance by the way, and for their farther encouragement to go on in their pilgrimage, *Heb.* xi. 29.

Sam. Now, as they went on, Samuel ſaid to Mr. Great-heart, Sir, I perceive, that in this valley, my father and Apollyon had their battle; but whereabouts was the fight? For I perceive this valley is large.

Forgetful-Green.

Great. Your father had the battle with Apollyon, at a place yonder before us, in a narrow paſſage juſt beyond Forgetful-Green: And indeed that place is the moſt dangerous place in all theſe parts. For if at any time, pilgrims meet with any brunt, it is when they forget what favours they had received, and how unworthy they are of them: This is the place alſo where others have been hard put to it: But more of the place when we are come to it, for I perſuade myſelf, that to this day, there remains either ſome ſign of the battle, or ſome monument to teſtify that ſuch a battle was there fought.

Humility a ſweet grace.

Mer. Then ſaid Mercy, I think I am as well in this valley, as I have been any-where elſe in all our journey: The place methinks ſuits with my ſpirit. I love to be in ſuch places, where there is no rattling with coaches, or rumbling with wheels: Methinks here one may, without much moleſtation, be thinking what he is, whence he came, what he has done, and to what the king has called him. Here one may think, and break at heart, and melt in one's ſpirit, and one's eyes become as the fiſh-pools of Heſhbon, *Song* vii. 5. *Pſal.* lxxiv. 5, 6, 7. *Hoſ.* ii. 15. They that go rightly thro' this valley of Bacha, make it well; the rain that God ſends down from heaven upon them that are here alſo, filleth the pools. This valley is that from whence alſo the king will give to their vineyards, and they that go thro' it ſhall ſing as Chriſtian did; for all he met with Apollyon.

An experiment of it.

Great. 'Tis true, ſaid their guide, I have gone thro' this valley many a time, and never was better than when here. I have alſo been conductor to ſeveral pilgrims, and they have confeſſed the ſame. *To this man will I look*, ſaith the king, *even to him that is poor, and of a contrite ſpirit, and that trembles at my word.*

Now they were come to the place where the afore-mentioned battle was fought. Then ſaid the guide unto Chriſtiana, her children, and

The place where Chriſtian and the fiend did

Mercy. This is the place; on this ground Chriſtian ſtood, and up there came Apollyon againſt him: And look, did not I tell you, here is ſome of your huſband's blood upon theſe ſtones to this day: Behold alſo, how

here

here and there are yet to be ſeen upon the place, ſome of the ſhivers of Apollyon's broken darts! See alſo how they did beat the ground with their feet as they fought, to make good their places againſt each other; how alſo with their by-blows they did ſplit the very ſtones in pieces: Verily, Chriſtian did here play the man, and ſhewed himſelf as ſtout as Hercules could, had he been there even himſelf. When Apollyon was beat, he made his retreat to the next valley, that is called, *The valley of the Shadow of Death*, unto which we ſhall come anon. *fight: Some ſigns of the battle remains.*

Lo, yonder alſo ſtands a monument, on which is engraven this battle, and Chriſtian's victory, to his fame throughout all ages: So, becauſe it ſtood juſt on the way-ſide before them, they ſtept to it, and read the writing, which word for word was this: *A monument of the battle.*

Hard by here, was a battle fought,
Moſt ſtrange, and yet moſt true;
Chriſtian and Apollyon fought,
Each other to ſubdue.
The man ſo bravely play'd the man,
He made the fiend to fly:
Of which a monument I ſtand,
The ſame to teſtify.

A monument of Chriſtian's victory, 1 ſt Part, p. 36, 37.

When they had paſſed by this place, they came upon the borders of the *Shadow of Death*, and this valley was longer than the other, a place alſo moſt ſtrangely haunted with evil things, as many are able to teſtify: But theſe women and children went the better thro' it, becauſe they had day-light, and becauſe Mr. Great-heart was their conductor.

When they were enter'd upon this valley, they thought they heard a groaning as of dying men; a very great groaning. They thought alſo that they did hear words of lamentation, ſpoken as of ſome extream torment. Theſe things made the boys to quake, the women alſo waxed pale and wan; but their guide bid them be of good comfort. *Groaning heard.*

So they went on a little farther, and they thought that they felt the ground begin to ſhake under them, as if ſome hollow place was there; they heard alſo a kind of hiſſing as of ſerpents, but nothing as yet appeared. Then ſaid the boys, Are we not at the end of this doleful place? But the guide alſo bid them be of good courage, and look well to their feet, leſt happily, ſaid he, you be taken in ſome ſnare. *The ground ſhakes.*

Now James began to be ſick, but I think the cauſe thereof was fear, ſo his mother gave him ſome of that glaſs of ſpirits that ſhe had given her at the Interpreter's houſe, and three of the pills that Mr. Skill had prepared, and the boy began to revive. Thus they went on *James ſick with fear.*

till they came to about the middle of the valley, and then Chriſtiana ſaid, Methinks I ſee ſomething yonder, upon the road before us, a thing of ſhape, ſuch as I have not ſeen. Then ſaid Joſeph, mother, What is it? An ugly thing, child, an ugly thing, ſaid ſhe. But mother, What is it like? ſaid he? 'Tis like I cannot tell what, ſaid ſhe; and now it is but a little way off: Then, ſaid ſhe, It is nigh.

A fiend appears.

The pilgrims are afraid.

Well, ſaid Mr. Great-heart, let them that are moſt afraid keep cloſe to me; ſo the fiend came on, and the conductor met it; but when it was juſt come to him, it vaniſhed to all their ſights: Then remembred they what had been ſaid ſome time ago: *Reſiſt the devil, and he will flee from you.* They alſo thought that they did hear (as it were) more apparently the noiſe and ruſhings of the enemies, and the fire and ſmoke of the pit was much eaſier to be diſcerned. Then ſaid Chriſtiana to Mercy, Now I ſee what my poor huſband went thro': I have heard much of this place, but I was never here before now; poor man! he went here all alone in the night; he had night almoſt quite thro' the way; alſo three fiends were buſy about him, as if they would have torn him in pieces. Many have ſpoke of it, but none can tell what the valley of the *Shadow of Death* ſhould mean, until they come in it themſelves. The heart knows its own bitterneſs, a ſtranger intermeddleth not with his joy: To be here is a fearful thing.

Chriſtiana now knows what her huſband felt.

Great. This is like doing buſineſs in great waters, or like going down into the deep; this is like being in the heart of the ſea, and like going down to the bottoms of the mountains: Now it ſeems as if the earth, with its bars, were about us for ever. But let them that walk in darkneſs, and have no light, truſt in the name of the Lord, and ſtay upon their God. For my part, as I have told you already, I have gone thro' this valley, and have been much harder put to it, than now I am; and yet you ſee I am alive. I would not boaſt, for I am not my own Saviour. But I truſt we ſhall have a good deliverance. Come, pray for light to him that can lighten our darkneſs, and can rebuke, not only theſe, but all the ſatans in hell.

Great-heart's reply.

So they cried and prayed, and God ſent light and deliverance, for there was now no light in the way: No, not there, where, but now they were ſtopt with a pit. Yet they were not got thro' the valley; ſo they went on ſtill, and beheld the great ſtink and loathſome ſmells, to the great annoyance of them. Then ſaid Mercy to Chriſtiana, There is not ſuch pleaſant being here as at the gate, or at the Interpreter's, or at the houſe where we lay laſt.

They pray.

O but ſaid one of the boys, it is not ſo bad to go thro' here, as it is to abide here always; and for ought I know, one reaſon why we muſt go this way to the houſe

One of the boy's reply.

houſe prepared for us is, That our home might be made the ſweeter to us.

Well ſaid, Samuel, quoth the guide; thou haſt now ſpoken like a man. Why, if ever I get out here again, ſaid the boy, I think I ſhall prize light and good way better than ever I did in my life. Then ſaid the guide, We ſhall be out by-and-by.

So on they went, and Joſeph ſaid, Cannot we ſee to the end of this valley as yet? Then ſaid the guide, Look to your feet, for we ſhall preſently be among ſnares: So they looked to their feet, and went on; but they were much troubled with the ſnares. Now when they were coming among the ſnares, they eſpied a man caſt into the ditch on the left-hand, with his fleſh all rent and torn. Then ſaid the guide, There is one Heedleſs that was going this way; he has lain here a great while; there was one Take-heed with him, when he was taken and ſlain, but he eſcaped their hands. You cannot imagine how many are killed hereabouts, and yet men are ſo fooliſhly venturous, as to ſet out lightly on pilgrimage, and come without a guide. Poor Chriſtian! it was a wonder that he here eſcaped, but he was beloved of his God: alſo he had a good heart of his own, or elſe he could never have done it. Now they drew towards the end of the way, and juſt there where Chriſtian had ſeen the cave when he went by, out thence came forth one Maul a giant. This Maul uſed to ſpoil young pilgrims with ſophiſtry, and he called Great-heart by his name, and ſaid unto him, How many times have you been forbidden to do theſe things? Then ſaid Mr. Great-heart, What things? What things, quoth the giant, you know what things: But I will ſoon put an end to your trade. But pray, ſaid Mr. Great-heart, before we fall to it, let's underſtand wherefore we muſt fight: (Now the women and children ſtood trembling, and knew not what to do.) Quoth the giant, You rob the country, and rob it with the worſt of thieves. Theſe are but generals, ſaid Mr. Great-heart, come to particulars, man.

Heedleſs is ſlain, and Take-heed preſerved.

1ſt Part, p. 41.

Maul, a giant.

He quarrels with Great-heart.

Then ſaid the giant, Thou practiſeſt the craft of a kidnapper; thou gathereſt up women and children, and carrieſt them into a ſtrange country, to the weakening of my maſter's kingdom. But Great-heart reply'd, I am a ſervant of the God of heaven, my buſineſs is to perſuade ſinners to repentance. I am commanded to do my endeavour to turn men, women, and children from darkneſs to light, and from the power of Satan to God, and if this be indeed the ground of thy quarrel, let us fall to it as ſoon as thou wilt.

God's miniſters counted as kidnappers.

The giant and Mr. Great-heart muſt fight.

Then the giant came up, and Mr. Great-heart went to meet him, and as he went he drew his ſword, but the giant had a club. So without more ado they fell to it, and at the firſt blow the giant ſtruck Mr. Great-heart down upon his knees; with

with that the women and children cried: So Mr. Great-heart recovering himſelf, laid about him in a luſty manner, and gave the giant a wound in the arm, ſo that he fought for the ſpace of an hour to that height of heat, that the breath came out of his noſtrils, as the heat doth out of a boiling cauldron.

Weak folks prayers, at ſometimes help ſtrong folks cries.

Then they ſat down to reſt them, but Mr. Great-heart betook himſelf to prayer; alſo the women and children did nothing but ſigh and cry all the time that the battle did laſt.

The giant ſtruck down.

When they had reſted them, and taken breath, they both fell to it again, and Mr. Great-heart, with a full blow fetched the giant down to the ground: Nay, hold, let me recover, quoth he, So Mr. Great-heart let him fairly get up: So to it they went again, and the giant miſs'd but little of breaking Mr. Great-heart's ſkull with his club.

Mr. Great-heart, ſeeing that, runs to him in the full heat of his ſpirit, and pierced him under the fifth rib; with that the giant began to faint, and could hold up his club no longer. Then Mr. Great-heart ſeconded his blow, and ſmote the head of the giant from his ſhoulders. Then the women and children rejoiced, and Mr. Great-heart alſo praiſed God for the deliverance he had wrought. When this was done, they amongſt them erected a pillar, and faſten'd the giant's head thereon, and wrote under in letters, that paſſengers might read:

He is ſlain, and his head diſpoſed of.

He that did wear this head, was one
That pilgrims did miſuſe;
He ſtopp'd their way, and ſpared none,
But did them all abuſe:
Until that I Great-heart aroſe,
And heard their diſmal cry.
Until that I did him oppoſe,
That was their enemy.

Now I ſaw that they went to the aſcent that was a little way off caſt up to be a proſpect for pilgrims (that was the place from whence Chriſtian had the firſt ſight of Faithful his brother.) 1ſt Part, p. 41: Wherefore here they ſat down and reſted; they alſo here did eat and drink and make merry; for that they had gotten deliverance from this ſo dangerous an enemy. As they ſat thus, and did eat, Chriſtiana aſked the guide, If he had gotten no hurt in the battle? Then ſaid Mr. Great-heart, No, ſave a little in my fleſh; but that ſhall be ſo far from being to my detriment, that it is at preſent a proof my of love to my maſter and you, and ſhall be a means, by grace, to increaſe my reward at laſt.

But was not you afraid, good Sir, when you ſaw him come with his club?

It is my duty, ſaid he, to diſtruſt my own ability, that I may have reliance upon him that is ſtronger than all. But what did you think, when he fetch'd you down to the ground at the firſt blow? Why, I thought, quoth he, that ſo my maſter himſelf was ſerv'd, and yet it was he that conquer'd at laſt. 2 Cor. iv. *Diſcourſe of the fight.*

Mat. When you have all thought what you pleaſe, I think God has been wonderful good to us, both in bringing us out of the valley, and delivering us out of the hand of the enemy; for my part, I ſee no reaſon why we ſhould diſturb our God any more; ſince he has now, and in ſuch a place as this, given us ſuch a teſtimony of his love as this. *Matthew here admires God's goodneſs.*

Then they got up, and went forward: Now a little before them ſtood an oak, and under it, when they came to it, they found an old pilgrim faſt aſleep, they knew that he was a pilgrim by his cloaths, his ſtaff, and his girdle. So the guide, Mr. Great-heart awaked him; and the old gentleman, as he lift up his eyes, cried out, What's the matter? Who are you? And what is your buſineſs here? *Old Honeſt aſleep under an oak.*

Great. Come man, be not ſo hot, here are none but friends: The old man gets up, ſtands upon his guard, and will know of them what they were. Then ſaid the guide, My name is Great-heart, I am the guide of theſe pilgrims, who are going to the cœleſtial country. *One ſaint ſometimes takes anther for his enemy.*

Hon. Then ſaid Mr. Honeſt, I cry you mercy, I fear'd you had been of the company of thoſe who robb'd Little-Faith of his money; but now I look better about me, I perceive you are honeſter people. *Talk between Great-heart and Honeſt.*

Great. Why, what could or would you have done to have help'd yourſelf, if indeed we had been of that company.

Hon. Done! Why, I would have fought as long as breath had been in me; and had I ſo done, I am ſure you could never have given me the worſt on't; for a Chriſtian can never be overcome, unleſs he would yield himſelf.

Great. Well ſaid, father Honeſt, quoth the guide, for by this I know thou art a cock of the right kind, for thou haſt ſaid the truth.

Hon. And by this I know that thou knoweſt what true pilgrimage is: For all others do think that we are the ſooneſt overcome of any.

Great. Well, now we are happily met, pray let me crave your name, and alſo the name of the place you came from. *Whence Mr. Honeſt came.*

Hon. My name I cannot, but I came from the town of Stupidity; it lieth about four degrees from the city of Deſtruction.

Great. Oh! are you that countryman then? I deem I have half a gueſs of you, your name is Old Honeſt, Is it not? So the old gentleman bluſh'd, and ſaid, Not Honeſt in the abſtract, but Honeſt is my name,

name, and I wiſh my nature may agree to what I am called. But, Sir, ſaid the old gentleman, how could you gueſs me ſuch a man, ſince I came from ſuch a place?

Stupified ones are worſe than thoſe more carnal.

Great. I had heard of you before, by my maſter, for he knows all things that are done on earth: But I have often wonder'd that any ſhould come from your place, for your town is worſe than is the city of Deſtruction itſelf.

Hon. Yes, we lie more off from the ſun, and ſo are more cold and ſenſeleſs; but was a man in a mountain of ice, yet if the ſun of righteouſneſs will riſe upon him, his frozen heart will feel a thaw; and thus it hath been with me.

Great. I believe it, father Honeſty, I believe it; for I know the thing is true.

Then the old gentleman ſaluted all the pilgrims with a holy kiſs of charity, and aſked them their names, and how they had fared ſince they ſet out on their pilgrimage.

Old Honeſt and Chriſtiana talk.

Chr. Then ſaid Chriſtiana, My name, I ſuppoſe, you have heard of, good Chriſtian was my huſband, and theſe four were his children. But can you think how the old gentleman was taken, when ſhe told him who ſhe was! He ſkipped and bleſſed them with a thouſand good wiſhes, ſaying,

Hon. I have heard much of your huſband, and of his travels and wars which he underwent in his days: Be it ſpoken to your comfort, the name of your huſband rings all over theſe parts of the world; his faith, his courage, his enduring, and his ſincerity under all, has made his name famous.

He alſo talks with the boys; old Mr. Honeſt's bleſſing on them.
Matt. x. 3.
Pſ. xcix. 6.
Gen. xxxix.
Acts i. 14. *He bleſſeth Mercy.*

Then he turned to the boys, and aſked of them their names, which they told him: And then he ſaid unto them, Matthew, Be thou like Matthew the publican, not in vice, but in virtue. Samuel, Be thou like Samuel the prophet, a man of faith and prayer. Joſeph, be thou like Joſeph in Potiphar's houſe, chaſte, and one that flies from temptation. And James, Be thou like James the Juſt, and like James, the brother of our Lord. Then they told him of Mercy, and how ſhe had left her town and her kindred to come along with Chriſtiana and her ſons. At that the old man ſaid, Mercy is thy name? By Mercy ſhalt thou be ſuſtained, and carried thro' all thoſe difficulties that ſhall aſſault thee in the way, till thou ſhalt come thither, where thou ſhalt look the fountain of Mercy in the face with comfort.

All this while, the guide, Mr. Great-heart, was very well pleaſed, and ſmiled upon his companion.

Talk of one Mr. Fearing.

Now, as they walked together, the guide aſked the old gentleman, If he did not know one Mr. Fearing, that came on pilgrimage out of his parts?

Hon.

Hon. Yes, very well, ſaid he, he was a man that had the root of the matter in him; but he was one of the moſt troubleſome pilgrims that ever I met with in my days.

Great. I perceive you knew him, for you have given a very right character of him.

Hon. Knew him! I was a great companion of his, I was with him moſt an end; when he firſt began to think upon what would come upon us hereafter, I was with him.

Great. I was his guide from my maſter's houſe, to the gate of the cœleſtial city.

Hon. Then you knew him to be a troubleſome one?

Great. I did ſo, but I could very well bear it: For men of my calling are oftentimes entruſted with the conduct of ſuch as he was.

Hon. Well then, pray let us hear a little of him, and how he manag'd himſelf under your conduct.

Great. Why, he was always afraid that he ſhould come ſhort whither he had a deſire to go; every thing frighted him that he heard any body ſpeak of, that had but the leaſt appearance of oppoſition in it: I heard that he lay groaning at the Slough of Deſpond for above a month together, nor durſt he, for all he ſaw ſeveral go over before him, venture, tho' many of them offer'd to lend him their hands. He would not go back again neither. The cœleſtial city, he ſaid, he ſhould die, if he came not to, and yet he was dejected at every difficulty, and ſtumbled at every ſtraw that any body caſt in his way. Well, after he had lain at the Slough of Deſpond a great while, as I told you, one ſun-ſhine morning, I don't know how, he ventur'd, and ſo got over: But when he was come over, he could ſcarce believe. He had, I think, a Slough of Deſpond in his mind, a ſlough that he carried every-where with him, or elſe he could never have been as he was. So he came up to the gate, you know what I mean, that ſtands at the head of this way, and there alſo he ſtood a-while before he would venture to knock. When the gate was opened, he would give back, and give place to others, and ſay that he was not worthy; for all he got before ſome to the gate, yet many went in before him: There the poor man would ſtand ſhaking and ſhrinking; I dare ſay it would have pitied one's heart to have ſeen him: Nor would he go back again. At laſt he took the hammer that hung at the gate in his hand, and gave a ſmall rap or two; then one open'd to him, and he ſhrunk back as before. He that open'd ſtept out after him, and ſaid, *Thou trembling one, what wanteſt thou?* With that he fell down to the ground. He that ſpake to him wondering to ſee him ſo faint, ſaid to him, *Peace be to thee, up, for I have ſet open the door to thee, come in, for thou art bleſs'd.* With that he got up, and went in trembling, and when that he was in, he was aſhamed to ſhew his face. Well, after he had been entertain'd there a-while, as

Mr. Fearing's troubleſome pilgrimage.

His behaviour at the Slough of Deſpond.

His behaviour at the gate.

His behaviour at the Interpreter's door.

you know how the manner is, he was bid to go on his way, and alſo told the way he ſhould take. So he went till he came to our houſe, but as he behaved himſelf at the gate, ſo he did at my maſter's the Interpreter's door. He lay thereabout in the cold a good while, before he would venture to call, yet he would not go back, and the nights were long and cold then. Nay, he had a note of neceſſity in his boſom to my maſter to receive him, and grant him the comfort of his houſe; and alſo to allow him a ſtout and valiant conductor, becauſe he himſelf was ſo chicken-hearted a man; and yet for all that, he was afraid to call at the door. So he lay up and down thereabouts, till, poor man, he was almoſt ſtarved; yea, ſo great was his dejection, that altho' he ſaw ſeveral others who were knocking, get in, yet he was afraid to venture. At laſt, I think, I looked out of the window, and perceiving a man to be up and down about the door, I went out to him, and aſked him, What he was; but, poor man, the water ſtood in his eyes: So I perceived what he wanted. I went therefore in, and told in the houſe, and we ſhewed the thing to our Lord: So he ſent me out again, to intreat him to come in; but I muſt ſay, I had hard work to do it. At laſt he came in, and I will ſay that for my Lord, he carried it wonderful loving to him. There was but a few good bits at the table, but ſome of it was laid upon his trencher. Then he preſented his note, and my Lord look'd thereon, and ſaid, *His deſire ſhould be granted.* So when he had been there a good while, he ſeem'd to have got ſome heart, and to be a little more comforted. For my maſter, you muſt know, is one of very tender bowels, eſpecially to thoſe that are afraid; wherefore he carried it ſo towards him, as might tend moſt to his encouragement. Well, when he had a ſight of the things of the place, and was ready to take his journey to go to the city, my Lord, as he did to Chriſtian before, gave him a bottle of ſpirits, and ſome comfortable things to eat. Thus he went forward, and I went before him.

How he was entertain'd there.

He is a little encourag'd at the Interpreter's houſe.

When we were come to where the three fellows were hanged, he ſaid, That he doubted that would be his end alſo. Only he ſeem'd glad when he ſaw the croſs and the ſepulchre. There I confeſs he deſir'd to ſtay a little to look; and he ſeem'd for a-while after to be a little comforted. When we came at the hill Difficulty, he made no ſtick at that, nor did he much fear the lions: For you muſt know, that his trouble was not much about ſuch things as theſe, his fear was about his acceptance at laſt. I got him in at the houſe Beautiful, I think before he was willing; alſo when he was in, I brought him acquainted with the damſels of the place, but he was aſhamed much in company; he deſired much to be alone, yet he always loved good talk, and often would get behind the ſkreen to hear it: He alſo loved much to ſee antient things, and to be pondering them in his mind. He told me afterwards, that he loved to be in thoſe two houſes from which

He was frightned at the gibbet, but comforted at the croſs.

Dumpiſh at the houſe Beautiful.

which he came laſt, to wit, at the gate, and that of the Interpreter, but that he durſt not be ſo bold as to aſk.

When he went alſo from the houſe Beautiful, down the hill, into the valley of Humiliation, he went down as well as ever I ſaw a man in my life, for he cared not how mean he was, ſo he might be happy at laſt. Yea, I think there was a kind of ſympathy betwixt that valley and him: For I never ſaw him better in all his pilgrimage than in that valley. Here he would lie down, embrace the ground, and kiſs the very flowers that grew in the valley, *Lam.* iii. 27, 28, 29. He would now be up every morning by break of day, tracing and walking to and fro in the valley. But when he was come to the entrance of the valley of the Shadow of Death. I thought I ſhould have loſt my man; not for that he had any inclination to go back, that he always abhorr'd; but he was ready to die with fear. *O the hobgoblins will have me; the hobgoblins will have me,* cry'd he; and I could not beat him out on't. He made ſuch an out-cry here, that had they but heard him 'twas enough to encourage them to come and fall upon us. But this I took very great notice of, That this valley was as quiet when he went thro' it, as ever I knew it before or ſince. I ſuppoſe thoſe enemies here, had now a ſpecial check from our Lord, and a command not to meddle until Mr. Fearing was paſſed over it.

He went down into, and was very pleaſant in the valley of Humiliation.

Much perplexed in the valley of the Shadow of Death.

It would be too tedious to tell you of all: We will therefore only mention a paſſage or two more. When he was come to Vanity-Fair, I thought he would have fought with all the men in the Fair; I feared there we ſhould both have been knock'd on the head, ſo hot was he againſt their fooleries; upon the Inchanted Ground alſo he was very wakeful. But when he was come at the river, where was no bridge, there again he was in a heavy caſe; now he ſaid, He ſhould be drowned for ever, and ſo never ſee that face with comfort, that he had come ſo many miles to behold. And here alſo, I took notice of what was very remarkable: The water of that river was lower at this time, than ever I ſaw it in all my life: So he went over at laſt, not much above wet-ſhod. When he was going up to the gate, I began to take my leave of him, and to wiſh him a good reception above, ſo he ſaid, *I ſhall, I ſhall*; then parted we aſunder, and I ſaw him no more.

His behaviour at Vanity-Fair.

His boldneſs at laſt.

Behold Vanity-Fair! *the pilgrims there*
Are chain'd and ſton'd beſide:
E'en ſo it was our LORD paſs'd here,
And on mount Calvary dy'd.

Hon. Then it ſeems he did well at laſt.

Great. Yes, yes, I never had doubt about him, he was a man of a choice ſpirit, only he was always kept very low, and that made his life burthenſome to himſelf, and troubleſome to others, *Pſalm* lxxxiii. *Rom.* xiv. 21. *Cor.* viii. 13. He was alſo many times tender of ſin, and ſo afraid of doing injuſtice to others, that he would often deny himſelf that which was lawful, becauſe he would not offend.

Hon. But what ſhould be the reaſon ſuch a good man ſhould be all his days ſo much in the dark?

Reaſon why good men are ſo in the dark. Mat. xi. 16, 17, 18.

Great. There are two ſorts of reaſons for it; one is, the wiſe God will have it ſo; ſome muſt *pipe*, and ſome muſt *weep*: Now Mr. Fearing was one that play'd upon the *baſs*. He and his fellows ſound the *ſackbut*, whoſe notes are more doleful than the notes of other muſick. Tho' indeed ſome ſay, the *baſs* is the ground of muſick; and for my part, I care not at all for that profeſſion, that begins not in heavineſs of mind. The firſt ſtring that the muſician uſually touches, is the *baſs*, when he intends to put all in tune; God alſo plays upon this ſtring firſt, when he ſets the ſoul in tune for himſelf. Only there was the imperfection of Mr. Fearing, he could play upon no other muſick but this, till towards his latter end. I make bold to talk thus metaphorically, for the ripening the wits of *young readers*, and becauſe in the book of *Revelations*, the *ſacred* are compared to a company of muſicians that play upon their *trumpets* and *harps*, and ſing their ſongs before the throne, *Rev.* viii. chap xiv. 2.

Hon. He was a very zealous man, as one may ſee by the relation you have given of him; difficulties, lions, or Vanity-Fair, he feared not at all; 'twas only ſin, death, and hell, that were to him a terror; becauſe he had ſome doubts about his intereſt in the cœleſtial country.

A cloſe about him.

Great. You ſay right. Theſe were the things that were his troubles; and they, as you have well obſerv'd, aroſe from the weakneſs of his mind, and not from the weakneſs of the ſpirit. As to the practical part of a pilgrim's life, I dare believe, as the proverb is, *He could have bit a fire-brand, had it ſtood in his way*: But thoſe things with which he was oppreſſed, no man could ever ſhake off with eaſe.

Chriſtiana's opinion of Mr. Fearing's conduct.

Chr. Then ſaid Chriſtiana, This relation of Mr. Fearing, has done me good: I thought no-body had been like me, but I ſee there was 'ſemblance betwixt this good man and I; only we differ in two things: His troubles were ſo great, that they broke out, but mine I kept within. His alſo lay ſo hard upon him, they made him that he could not knock at the houſes provided for entertainment; but my troubles were always ſuch as made me knock the louder.

Mercy's opinion.

Mercy. If I might ſpeak my mind, I muſt ſay, That ſomething of him has alſo dwelt in me. For I have ever been more afraid of the lake, and the loſs

of

of a place in Paradiſe, than I have been at the loſs of other things. O, thought I, might I have the happineſs to have a habitation there, 'tis enough, tho' I part with all the world to win it.

Mat. Then ſaid Matthew, Fear was one thing made me think that I was far from having that within me that accompanies ſalvation; but if it was ſo with ſuch a good man as he, why may it not alſo go well with me?

Matthew's opinion.

James. No fears, no grace, ſaid James. Though, there is not always grace where there is fear of hell, yet to be ſure there is no grace, where there is no fear of God.

James's opinion.

Great. Well ſaid, James, thou haſt hit the mark, *For the fear of God is the beginning of wiſdom*, and to be ſure they that want the beginning, have neither middle nor end. But we will here conclude our diſcourſe of Mr. Fearing, after we have ſent after him his farewel.

Whilſt maſter Fearing thou didſt fear
Thy God, and was afraid
Of doing any thing, whilſt here,
That would have thee betray'd.
And didſt thou fear the lake and pit?
Would others do ſo too;
For as for them that want thy wit,
They do themſelves undo.

They farewel Mr. Fearing.

Now I ſaw that they all went on in their talk. For after Mr. Greatheart had made an end with Mr. Fearing, Mr. Honeſt began to tell them of another, but his name was Mr. Self-will. He pretended himſelf to be a pilgrim, ſaid Mr. Honeſt, but I perſuade myſelf, he will never come in at the gate that ſtands at the head of the way.

Of Mr. Self-will.

Great. Had you ever any talk with him about it?

Hon. Yes, more than once or twice; but he would be always like himſelf, Self-will'd. He neither cared for man, nor argument, nor example: What his mind prompted him to, that he would do, and nothing elſe could he be got to.

Old Honeſt had talked with him.

Great. Pray, what principles did he hold? For I ſuppoſe you can tell.

Hon. He held, That a man might follow the vices as well as the virtues of the pilgrims; and that, if he did both, he ſhould certainly be ſaved.

Self-Will's opinion.

Great. How! If he had ſaid, 'Tis poſſible for the beſt to be guilty of the vices, as well as partake of the virtues of the pilgrims, he could not have been blamed. For, indeed, we are exempted from no vice abſolutely: but on condition, that we watch and ſtrive. But this, I perceive, is not the thing: But if I underſtand you right,

your

your meaning is, that he was of opinion, *That it was allowable to be ſo.*

Hon. Aye, aye, ſo I mean, and ſo he believed, and practiſed.

Great. But, what grounds had he for ſo ſaying?

Hon. He ſaid, he had the Scripture for his warrant.

Great. Prithee, preſent us with a few particulars.

Hon. So I will. He ſaid, To have to do with other men's wives had been practis'd by David, God's beloved, and therefore he could do it. He ſaid, to have more women than one, was a thing that Solomon practis'd, and therefore he could do it. He ſaid, That Sarah and the godly midwives of Egypt lyed, and ſo did Rahab, and therefore he could do it. He ſaid, that the diſciples went at the bidding of their maſter, and took away the owner's aſs, and therefore he could do ſo too. He ſaid, That Jacob got the inheritance of his father, in a way of guilt and diſſimulation, and therefore he could do ſo too.

Great. High, baſe indeed! And are you ſure that he was of this opinion!

Hon. I have heard him plead for it, bring Scripture for it, bring arguments for it, &c.

Great. An opinion that is not fit to be with any allowance in the world.

Hon. You muſt underſtand me rightly: He did not ſay, That any man might do this; but theſe that had the virtues of thoſe that did ſuch things, might alſo do the ſame.

Great. But what more falſe than ſuch a concluſion? For this is as much as to ſay, That, Becauſe good men heretofore have ſinn'd of infirmity, therefore he had allowance to do it of a preſumptuous mind. Or if, Becauſe a child by the blaſt of the wind, or for that he ſtumbled at a ſtone, fell down and defil'd itſelf in the mire, therefore he muſt wilfully lie down, and wallow like a beaſt therein: Who could have thought that any one could ſo far have been blinded by the power of luſt? But what is written muſt be true: *They ſtumble at the word, being diſobedient, whereunto alſo they were appointed*, 1 Pet. ii. 8. His ſuppoſing that ſuch may have the godly man's virtues, who addict themſelves to his vices, is alſo a deluſion as ſtrong as the other. 'Tis juſt as if the dog ſhould ſay, I have the qualities of the child, becauſe I pick up his ſtinking excrements. *To eat up the ſin of God's people, and ſet their hearts on their iniquity*, Hoſ. iv. 8. is no ſign of one that is poſſeſſed with their virtues. Nor can I believe, that one that is of this opinion, can, at preſent, have faith or love in him. But I know you have made ſtrong objections againſt him; prithee, What can he ſay for himſelf?

Hon. Why, he ſays, To do this by way of opinion, ſeems abundantly more honeſt, than to do it, and yet hold the contrary to it.

Great. A very wicked anſwer; for tho' to let looſe the bridle to luſts, whilſt our opinions are againſt ſuch things, is bad; yet to ſin, and plead a toleration ſo to do, is worſe; the one ſtumbles beholders accidentally, the other lets them into the ſnare.

Hon.

Hon. There are many of this man's mind, that makes going on pilgrimage of ſo little eſteem as it is.

Great. You have ſaid the truth, and it is to be lamented: But he that feareth the king of Paradiſe, ſhall come out of them all.

Hon. There are ſtrange opinions in the world; I know one that ſaid, 'twas time enough to repent when he came to die.

Great. Such are not over-wiſe: That man would have been loth, might he have had a *week* to run twenty miles in his life, to have deferr'd that journey to the laſt *hour* of that *week*.

Hon. You ſay right; and yet the generality of them that count themſelves pilgrims, do indeed do thus; I am, as you ſee, an old man, and have been a traveller in this road many a day; and I have taken notice of many things.

I have ſeen ſome that have ſet out as if they would drive all the world before them; who yet have, in few days, died, as they in the wilderneſs, and ſo never got ſight of the Promiſed Land.

I have ſeen thoſe that have promiſed nothing at firſt ſetting out to be pilgrims, and that one would have thought could not have lived a day, and yet have proved very good pilgrims.

I have ſeen ſome who have run haſtily forward, that again have, after a little time, run juſt as faſt back again.

I have ſeen ſome who have ſpoke very well of a pilgrim's life at firſt, that after a-while have ſpoken as much againſt it.

I have heard ſome, when they firſt ſet out for Paradiſe, ſay poſitively, There is ſuch a place, who, when they have been almoſt there, have come back again, and ſaid, there is none.

I have heard ſome vaunt what they would do in caſe they ſhould be oppoſed, that have even at a falſe alarm, fled Faith, the pilgrim's Way, and all.

Freſh news of trouble.

Now as they were thus in their way, there came one running to meet them, and ſaid, Gentlemen, and you of the weaker ſort, if you love life, ſhift for yourſelves, for the robbers are before you.

1ſt Part, p. 82, 83.

Great-heart's reſolution.

Great. Then ſaid Mr. Great-heart, they be thoſe that ſet upon Little-Faith heretofore. Well, ſaid he, we are ready for them; ſo they went on their way: Now they looked at every turning when they ſhould have met with the villains: but whether they heard of Mr. Great-heart, or whether they had ſome other game, they came not up to the pilgrims.

Chriſtiana wiſhes for an inn.

Chr. Chriſtiana then wiſhed for an inn for herſelf and her children, becauſe they were very weary. Then ſaid Mr. Honeſt, There is one a little before us, where a very honourable diſciple, one Gaius dwells. So they all concluded to turn in thither, *Rom.* xvi. 23, and the rather, becauſe the old gentleman gave him ſo good a report. So when they came to the door, they went in, not knocking, for folks uſe

Gaius; they enter into his houſe.

not

not to knock at the door of an inn. Then they called for the maſter of the houſe, and he came to them: So they aſked, If they might lie there that night.

Gaius entertains them, and how.

Gaius. Yes, gentlemen, if you be true men; for my houſe is for none but pilgrims. Then was Chriſtiana, Mercy, and the boys more glad; for that the inn-keeper was a lover of pilgrims. So they called for rooms, and he ſhewed them one for Chriſtiana, her children, and Mercy, and another for Mr. Great-heart, and the old gentleman.

Great. Then ſaid Mr. Great-heart, Good Gaius, what haſt thou for ſupper? For theſe pilgrims have come far to-day, and are weary.

Gaius. It is late, ſaid Gaius, ſo we cannot conveniently go out to fetch food; but, to ſuch as we have, you ſhall be welcome, if that will content you.

Great. We will be content with what thou haſt in the houſe; foraſmuch as I have proved thee, thou art never deſtitute of that which is convenient.

Gaius's cook.

Then he went down and ſpake to the cook, whoſe name was *Taſte that which is good*, to get ready ſupper for ſo many pilgrims. This done, he comes up again, ſaying, Come, my good friends, you are welcome to me, and I am glad I have a houſe to entertain you; and while ſupper is making ready, if you pleaſe, let us entertain one another with ſome good diſcourſe: So they all ſaid, Content.

Talk between Gaius and his gueſts.

Gaius. Then ſaid Gaius, Whoſe wife is this venerable matron, and whoſe daughter is this young damſel?

Great. The woman is the wife of one Chriſtian, a pilgrim of former times, and theſe are his four children: The maid is one of her acquaintance, one that ſhe hath perſuaded to come with her on pilgrimage. The boys take all after their father, and covet to tread in his ſteps: Yea, if they but ſee any place where the old pilgrim had lain, or any print of his foot, it miniſtreth joy to their hearts, and they covet to lie or tread in the ſame.

Gaius. Then ſaid Gaius, Is this Chriſtian's wife? And are theſe Chriſtian's children? I knew your huſband's father, yea, and alſo his father's father. Many have been good of this ſtock, their anceſtors dwelt firſt at Antioch; Chriſtian's progenitors (I ſuppoſe you have heard your huſband talk of 'em) were very worthy men. They have, above any that I know, ſhewed themſelves men of great virtue and courage, for the Lord of the pilgrims, his ways, and them that loved him. I have heard of many of your huſband's relations, who have ſtood many trials for the ſake of the truth. Stephen that was one of the firſt of the family, from whence your huſband ſprung, was knock'd on the head with ſtones, *Acts* vii. 59, 60. ch. xii. 8. James, another of his generation, was ſlain with the edge of the

Acts xi. 12.

Of Chriſtian's anceſtors.

ſword.

ſword. To ſay nothing of Paul and Peter, men antiently of the family from whence your huſband came: There was Ignatius, who was caſt to the lions; Romanus, whoſe fleſh was cut by pieces from his bones; and Polycarp, that play'd the man in the fire: There was he that was hanged up in a baſket in the ſun, for the waſps to come to; and he, who they put into a ſack, and caſt into the ſea to be drown'd. It would be impoſſible to count up all the families who have ſuffer'd injuries and death for the love of a pilgrim's life. Nor can I but be glad, to ſee that thy huſband has left behind him four ſuch boys as theſe: I hope they will bear up with their father's name, tread in their father's ſteps, and come to their father's end.

Great. Indeed, ſir, they are likely lads, they ſeem to chooſe heartily their father's end.

Gaius. That is it that I ſaid, wherefore Chriſtian's family is like ſtill to ſpread abroad upon the face of the ground, and yet to be numerous upon the face of the earth: Wherefore let Chriſtiana look ſome damſels for name of her ſons, with whom they may be betrothed, &c. that their progenitors may never be forgotten in the world.

Advice to Chriſtiana about her boys.

Hon. 'Tis pity his family ſhould fall and be extinct.

Gaius. Fall it cannot; but be diminiſhed it may; but let Chriſtiana take my advice, and that's the way to uphold it. And Chriſtiana, ſaid this inn-keeper, I am glad to ſee thee and thy friend Mercy here together, a lovely couple. And may I adviſe, Take Mercy into nearer relation to thee: If ſhe will, let her be given to Matthew thy eldeſt ſon. 'Tis the way to preſerve a poſterity on the earth. So this match was concluded; and in proceſs of time they were married: But more of this hereafter.

Mercy and Matthew marry.

Gaius alſo proceeded, and ſaid, I will now ſpeak on the behalf of women, to take away their reproach. For as death and the curſe came into the world by a woman, *Gen.* iii. ſo alſo did life and health: *God ſent forth his Son made of a woman, Gal.* vi. Yea, and to ſhew how much thoſe that came after did abhor the act of the mother; this ſex, in the New Teſtament, coveted children, if haply this or that woman might be mother of the Saviour of the world; I ſay again, That when the Saviour was come, women rejoiced in him, before either man or angel, *Luke* ii. chap. vii. 37, 50. ch. viii. 2, 3. *John* ii, 3. ch. xi. 2. *Luke* xxiii. *Matt.* xxvii. 55, 56, 61. *Luke* xxiv. 22, 23. I read not that ever man did give unto Chriſt ſo much as one groat, but the women followed him, and miniſtred to him of their ſubſtance. 'Twas a woman that waſh'd his feet with tears, and a woman that anointed his body for the burial. They were women that wept when he was going to the croſs; and women that followed him from the croſs, and that ſat by the ſepulchre, when he was buried: They were women that were firſt with him at his reſurrection morn: And women that brought tidings firſt to his diſciples, *That he was riſen from the dead:* Women

Why women of old ſo much deſired children.

therefore are highly favoured, and ſhew by theſe things, that they are ſharers with us in the grace of life. Now the cook ſent up to ſignify that the ſupper was almoſt ready, and ſent one to lay the cloth and the trenchers, and to ſet the ſalt and bread in order.

Supper ready.

Then ſaid Matthew, The ſight of the cloth, and of this fore-runner of the ſupper, begetteth in me greater appetite to my food than I had before.

Gaius. So let all miniſtring doctrines to thee in this life, beget in thee a greater deſire to ſit at the ſupper of the great king in his kingdom; for all preaching, books and ordinances here, are but as the laying of the trenchers, and a ſetting of ſalt upon the board, when compar'd with the feaſt that our Lord will make for us when we come to his houſe.

What is to be gather'd from laying the cloth with bread and ſalt.

So ſupper came up, and firſt a Heave-ſhoulder and a Wave-breaſt were ſet on the table before them, to ſhew that they muſt begin the meal with prayer and praiſe to God; the Heave-ſhoulder David lifted his heart up to God with, and with the Wave-breaſt, where his heart lay, and that he uſed to lean upon his harp when he play'd. The two diſhes were very freſh and good, and they did eat heartily thereof.

Lev. vii. 32. 33,34. c. x. 14, 15. *Pſ.* xxv. 1. *Heb.* xiii. 15. *Deut.* xxxii. 14. *Jud.* ix. 13. *Job.* xv.

The next they brought up, was a bottle of wine as red as blood. So Gaius ſaid to them, *Drink freely, This is the true juice of the vine, that makes glad the heart of man.* So they drank and were merry.

The next was a diſh of milk well crumbled with bread: But *Gaius* ſaid, *Let the boys have that, that they may grow thereby,* 1 Pet. ii. 1, 2.

A diſh of milk.

Then they brought up in courſe a diſh of butter and honey. Then ſaid Gaius, eat freely of this, for this is good to chear up, and ſtrengthen your judgments and underſtandings: This was our Lord's diſh when he was a child: *Butter and honey ſhall he eat, that he may know how to refuſe the evil, and chooſe the good,* Iſa. vii. 15.

Of honey and butter.

Then they brought them a diſh of apples, and they were very good taſted fruit. Then ſaid Matthew, *May we eat apples, ſince they were ſuch, by and with which the ſerpent beguiled our firſt mother?*

A diſh of apples.

Then ſaid Gaius.

Apples *were they with which we were beguil'd,*
Yet ſin, *not* apples, *hath our ſouls defil'd:*
Apples *forbid, if eat, corrupts the blood;*
To eat ſuch when commanded, does us good:
Drink of his flagons then, thou church, *his* dove;
And eat his apples, *who are ſick of* love.

Then

Then ſaid Matthew, I made a ſcruple, becauſe a-while ſince I was ſick with eating fruit.

Gaius. Forbidden fruit will make you ſick, but not what our Lord hath tolerated.

While they were thus talking they were preſented with another diſh, and 'twas a diſh of nuts. Then ſaid ſome at the table, nuts ſpoiled tender teeth, eſpecially the teeth of the children; which when Gaius heard, he ſaid, Song vi. 11. *A diſh of nuts.*

Hard texts *are* nuts, *(I will not call them cheaters)*
Whoſe ſhells *do keep their* kernels *from their* eaters.
Open the ſhells, *and you ſhall have the* meat,
They are here brought, *for you to* crack *and* eat.

Then they were very merry, and ſat at the table a long time, talking of many things: Then ſaid the old gentleman, *My good Landlord, while ye are cracking your nuts, if you pleaſe do open this riddle.*

[A riddle put forth by Old Honeſt.]
A man there was, tho' ſome did count him mad,
The more he caſt away, the more he had.

Then they all gave good heed, wond'ring what good Gaius would ſay; ſo he ſat ſtill a-while; and then thus reply'd.

[Gaius opens it.]
He who thus beſtows his goods upon the poor,
Shall have as much again, and ten times more.

Then ſaid Joſeph, I muſt ſay, Sir, I did not think you could have found it out. *Joſeph wonders.*

Oh! ſaid Gaius, I have been trained up in this way a great while: Nothing teaches like experience; I have learn'd of my Lord to be kind, and have found by experience, that I have gained thereby. *There is he that* ſcattereth, *yet* increaſeth; *and there is he that with-holdeth more than is meet, but it tendeth to* poverty: *There is he that maketh himſelf* rich, *yet hath nothing; there is he that maketh himſelf* poor, *yet hath great* riches Prov. xi. 34. chap. xiii. 7.

Then Samuel whiſper'd to his mother, and ſaid, Mother, This is a very good man's houſe, let us ſtay here a good while, and let my brother Matthew be married here to Mercy, before we go any farther.

The which Gaius the hoſt over-hearing, ſaid, With a very good will, my child.

So they ſtaid here more than a month, and Mercy was given to Matthew to wife. While they ſtaid here, Mercy, as her cuſtom was, would be making coats and garments to give to the poor, by which ſhe *Matthew and Mercy married.*

brought up a very good repute upon pilgrims. But to return to our ſtory.

The boys go to bed, the reſt ſit up.

After ſupper the lads deſired a bed, for they were weary with travelling: Then Gaius called to ſhew them their chamber; but, ſaid Mercy, I will have them to bed. So ſhe had them to bed, and they ſlept well, but the reſt ſat up all night: For Gaius and they were ſuch ſuitable company, that they could not tell how to part. Then after much talk of their Lord, themſelves, and their journey, old Mr. Honeſt, he that put forth the riddle to Gaius, began to nod. Then ſaid Great-heart, What, Sir, You begin to be drowſy, Come, rub up now, here's a riddle for you. Then ſaid Mr. Honeſt, Let's hear it.

Old Honeſt nods.

[A riddle, by Mr. Great-heart.]

He that would kill, *muſt firſt be* overcome:
Who live abroad *would, firſt muſt die at home.*

Ha! ſaid Mr. Honeſt, it is a hard one, hard to expound, and harder to practiſe. But, come, Landlord, ſaid he, I will, if you pleaſe, leave my part to you, do you expound it, and I will hear what you ſay.

No, ſaid Gaius, 'twas put to you, and 'tis expected you ſhould anſwer it.

[The old gentleman explains it.]

He firſt by grace *muſt* conquer'd be,
That ſin *would* mortify;
Who, that he lives, *would convince me,*
Unto himſelf muſt die.

It is right, ſaid Gaius, good doctrine and experience teach this. For firſt, until grace diſplays itſelf, and overcomes the ſoul with its glory, it is altogether without heart to oppoſe ſin; beſides, if ſin is ſatan's cords, by which the ſoul lies bound, how ſhould it make reſiſtance, before it is looſed from this infirmity? 2dly. Nor will any that knows either reaſon or grace, believe that ſuch a man can be a living monument of grace, that is a ſlave to his own corruptions.

A queſtion worth minding.

And now it comes in my mind, I will tell you a ſtory worth the hearing. There were two men that went on pilgrimage, the one went when he was young, the other when he was old: The young man had ſtrong corruptions to grapple with, the old man's were weak with the decays of nature. The young man trod his ſteps even as did the old one, and was every way as light as he: Who now, or which of them had their grace ſhining cleareſt, ſince both ſeem'd to be alike?

Compariſon.

Hon. The young man doubtleſs; for that which heads it againſt the greateſt oppoſition, gives beſt demonſtration that it is ſtrongeſt; eſpecially when it

alſo

alſo holdeth pace with that which meets not with half ſo much, as to be ſure old ages does not. Beſides, I have obſerved that old men have bleſſed themſelves with this miſtake; namely, taking the decays of nature for a gracious conqueſt over corruption, and ſo they have been apt to beguile themſelves. Indeed, old men that are gracious, are beſt able to give advice to them that are young, becauſe they have ſeen moſt of the emptineſs of things: But yet, for an old and a young man to ſet out both together, the young one has the advantage of the faireſt diſcovery of the work of grace within him, tho' the old man's corruptions are naturally the weakeſt.

A miſtake.

Thus they ſat talking till break of day. Now when the family was up, Chriſtiana bid her ſon James that he ſhould read a chapter: So he read the 53d of *Iſaiah*; when he had done, Mr. Honeſt aſk'd why it was ſaid, *That the Saviour is ſaid to come out of a dry ground, and alſo that he had no form or comlineſs in him.*

Another queſtion.

Great. Then ſaid Mr. Great-heart, To the firſt I anſwer, Becauſe the church of the Jews, of which Chriſt came, had then loſt almoſt the ſap and ſpirit of religion. To the ſecond I ſay, The words are ſpoken in the perſons of the unbelievers, who becauſe they want the eye that can ſee into our prince's heart, therefore they judge of him by the meanneſs of his out-ſide. Juſt like thoſe that know not that precious ſtones are cover'd over with a homely cruſt; who, when they have found one, becauſe they know not what they have found, caſt it away again, as men do a common ſtone.

Well, ſaid Gaius, now you are here, and ſince as I know Mr. Great-heart is good at his weapons, if you pleaſe, after we have refreſhed ourſelves, we will walk into the fields, to ſee if we can do any good. About a mile from hence there is one Slay-good, a giant, that does much annoy the king's highway in theſe parts, and I know whereabouts his haunt is; he is maſter of a number of thieves; 'twould be well if we could clear theſe parts of him.

Giant Slay-Good aſſaulted and ſlain.

So they conſented and went, Mr. Great-heart with his ſword, helmet and ſhield; and the reſt with ſpears and ſtaves.

When they came to the place where he was, they found him with one Feeble-mind in his hand, whom his ſervants had brought unto him, having taken him in the way; now the giant was rifling him, with a purpoſe after that to pick his bones: For he was of the nature of fleſh-eaters.

He is found with one Feeble-mind in his hand.

Well, ſo ſoon as he ſaw Mr. Great-heart and his friends at the mouth of the cave, with their weapons, he demanded what they wanted.

Great. We want thee; for we are come to revenge the quarrels of the many thou haſt ſlain, when thou dragged them out of the king's high-

highway; wherefore, come out of thy cave. So he armed himſelf, and came out, and to battle they went for above an hour.

Slay. Then ſaid the giant, Why are you here on my ground?

Great. To revenge the blood of pilgrims, as I told you before; ſo they went to it again, and the giant made Mr. Great-heart give back; but he came up again, and he let fly with ſuch ſtoutneſs at the giant's head and ſides, that he made him let his weapon fall; ſo he ſlew him, cut off his head, and brought it away to the inn. He alſo took Feeble-mind the pilgrim, and brought him with him to his lodgings. When they were come home, they ſhewed the head to the family, and ſet it up, as they had done others before, to be a warning and terror to all that ſhall attempt to do as he heretofore.

Feeble-mind reſcued from the giant.

Then they aſked Mr. Feeble-mind, how he fell into his hands.

Feeble. Then ſaid the poor man, I am a ſickly man, as you ſee, and becauſe death did uſually once a day knock at my door, I thought I ſhould never be well at home: So I betook myſelf to a pilgrim's life, and have travell'd hither from the town of Uncertain, where I and my father were born. I am a man of no ſtrength at all of body, nor yet of mind; but would, if I could, tho' I can but crawl, ſpend my life in the pilgrim's way. When I came at the gate, which is at the head of the way, the Lord of that place did entertain me freely: neither objected he againſt my weekly looks, nor againſt my Feeble-mind; but gave me ſuch things as were neceſſary for my journey, and bid me hope to the end. When I came to the houſe of the Interpreter, I received much kindneſs there; and becauſe the hill Difficulty was judged too hard for me, I was carried up that by one of his ſervants. Indeed I have found much relief from pilgrims, tho' none was willing to go ſoftly, as I am forced to do: Yet ſtill as they came on, they bid me be of good chear; and ſaid, That it was the will of their Lord, that comfort ſhould be given to the Feeble-minded, and ſo went on their own pace. When I was come to Aſſault-Lane, then this giant met me, and bid me prepare for an encounter: But alas! feeble as I was, I had more need of a cordial: So he came up and took me, but I conceiv'd he could not kill me: Alſo when he had got me into his den, ſince I went not with him willingly, I believ'd I ſhould come out alive again: For I have heard, That not any pilgrim that is taken captive by violent hands, if he keeps heart-whole towards his maſter, is by the laws of Providence to die by the hand of the enemy. Robb'd I look'd to be, and robb'd to be ſure I am; but I am as you ſee, eſcap'd with life, for the which I thank my king, as author, and you as the means. Other brunts I alſo look for, but this I have reſolv'd on, to wit, to run when I can, to go when I cannot run, and to creep when I cannot go. As to the main, I thank him that lov'd me,

How Feeble-mind came to be a pilgrim.

1 Theſ. v. 4.

Mark this.

Mark this.

me, my mind is beyond the river that has no bridge; tho' I am, as you see, of a Feeble-mind.

Hon. Then said old Mr. Honest, Have not you some time ago, been acquainted with one Mr. Fearing, a pilgrim?

Feeble. Acquainted with him: Yes, he came from the town of Stupidity, which lies four degrees northward of the city of Destruction, and as many off of where I was born; yet we were well acquainted, for indeed he was my uncle, my father's brother; he and I have been much of a temper, he was a little shorter than I, but yet we were much of a complexion.

Mr. Fearing, Mr. Feeble-mind's uncle.

Hon. I perceive you know him, and am apt to believe also, that you were related to one another; for you have his whitely look, a cast like his with your eye, and your speech is much alike.

Feeble-mind has some of Mr. Fearing's features.

Feeble. Most have said so, that have known us both; and besides what I have read in him, I have for the most part found in myself.

Gaius. Come, Sir, said good Gaius, be of good chear, you are welcome to me, and to my house, and what thou hast a mind to, call for freely; what thou would'st have my servants do for thee, they will do it with a ready mind.

Gaius comforts him. Notice to be taken of providence.

Then said Mr. Feeble-mind, This is an unexpected favour, and as the sun shining out of a very dark cloud: Did giant Slay-good intend me this favour when he stopt me, and resolved to let me go no farther? Did he intend that after he had rifled my pocket, I should go to Gaius mine host? Yet so it is.

Now, just as Mr. Feeble-mind and Gaius were thus in talk, there comes one running, and called at the door and said, that about a mile and a half off, there was one Not-right, a pilgrim, struck dead upon the place where he was with a thunder-bolt.

Tidings how one Not right was slain by a thunder-bolt and Mr. Feeble-mind's comment on it.

Feeble. Alas, said Mr. Feeble-mind, is he slain? He overtook me some days before I came as far as hither, and would be my company-keeper. He also was with me when giant Slay-good took me, but he was nimble of his heels, and escaped: But, it seems he escaped to die, and I was took to live.

What one would think doth seek to slay outright,
Oft-times delivers from the saddest plight;
That very providence, *whose face is* death,
Doth oft-times to the lowly life *bequeath.*
I taken *was*, he *did* escape and flee;
Hands cross'd, gave death *to him, and* life *to me.*

Now about this time, Matthew and Mercy were married; also Gaius gave his daughter Phœbe to James, Matthew's brother, to wife; after

after which they ſtaid about ten days at Gaius's houſe, ſpending their time, as the pilgrims uſed to do.

The pilgrims prepare to go forwards.

When they were to depart, Gaius made them a feaſt, and they did *eat and drink and were merry.* Now the hour was come that they muſt be gone; wherefore Mr. Great-heart called for a reckoning. But Gaius told him, *That at his houſe it was not the cuſtom for pilgrims to pay for their entertaiment, he boarded them by the year, but looked for his pay from the good Samaritan, who had promiſed him, at his return, whatſoever charge he was at with them, faithfully to repay him.* Then ſaid Mr. Great-heart to him,

Luke x. 34,35.

How they greet one another at parting.

Great. *Beloved, thou do'ſt faithfully, whatſoever thou do'ſt to the brethren, and to ſtrangers, which have borne witneſs of thy charity before the church, whom, if thou yet bring forward on their journey, after a godly ſort, thou ſhalt do well.*

3 John ver. 5,6.

Gaius's laſt kindneſs to Feeble-mind.

Then Gaius took his leave of them all, and his children, and particularly Mr. Feeble-mind. He alſo gave him ſomething to drink by the way.

Now Mr. Feeble-mind, when they were going out of the door, made as if he intended to linger, the which when Mr. Great-heart eſpied, he ſaid, Come Mr. Feeble-mind, pray go along with us, I will be your conductor, and you ſhall fare as the reſt.

Feeble-mind for going behind.

Feeble. Alas! I want ſuitable companions; you are all luſty and ſtrong, but I, as you ſee, am weak; I chooſe therefore rather to come behind, leſt by reaſon of my many infirmities, I ſhould be both a burden to myſelf and you. I am, as I ſaid, a man of a weak and Feeble-mind, and ſhall be offended and made weak at that which others can bear. I ſhall like no laughing, I ſhall like no gay attire: I ſhall like no unprofitable queſtions. Nay I am ſo weak a man, as to be offended with that which others have a liberty to do. I do not know all the truth: I am a very ignorant chriſtian man: Sometimes, if I hear ſome *rejoice in the Lord,* it troubles me, becauſe I cannot do ſo too. It is with me as it was with a weak man among the ſtrong, or as a lamp deſpiſed. *He that is ready to ſlip with his feet, is as a lamp deſpiſed in the thought of him that is in eaſe,* Job xii. 5. So that I know not what to do.

His excuſe for it.

Great-heart's commiſſion.

1 Theſ. v. 15.
Rom. xiv.
1 Cor. viii. 9,22.

Great. But, brother, ſaid Mr. Great-heart, I have it in commiſſion to comfort the Feeble-minded, and to ſupport the weak. You muſt needs go along with us; we will wait for you, we will lend you our help; we will deny ourſelves of ſome things both opiniative and practical, for your ſake; we will not enter into doubtful diſputations before you; we will

A chriſtian ſpirit

be

be made all things to you, rather than you ſhall be left behind. Iſa.xxxviii. 16.

Now all this while they were at the giant's door, and behold, as they were in the heat of their diſcourſe, Mr. Ready-to-halt came up with his crutches in his hand, and he was going on pilgrimage.

Feeble. Then ſaid Mr. Feeble-mind to him, How cameſt thou hither? I was but now complaining that I had not a ſuitable companion, but thou art according to my Wiſh. Welcome, welcome, good Mr. Ready-to-halt, I hope thee and I may be ſome help.

Ready. I ſhall be glad of thy company, ſaid the other; and good Mr. Feeble-mind, rather than we will part, ſince we are thus happily met, I will lend thee one of my crutches. *Feeble-mind glad to ſee Ready-to-halt come by.*

Feeble. Nay, ſaid he, tho' I thank thee for thy good-will, I am not inclined to halt before I am lame. Howbeit, I think when occaſion is, it may help me againſt a dog.

Ready. If either myſelf or my crutches can do thee a pleaſure, we are both at thy command, good Mr. Feeble-mind.

Thus therefore they went on, Mr. Great-heart and Mr. Honeſt went before, Chriſtiana and her children went next, and Mr. Feeble-mind and Mr. Ready-to-halt came behind with his crutches. Then ſaid Mr. Honeſt.

Hon. Pray, Sir, now we are upon the road, tell us ſome profitable things of ſome that have gone on pilgrimage before us. *New talk.*

Great. With a good-will. I ſuppoſe you have heard how Chriſtian of old did meet with Apollyon in the Valley-of-Humiliation, and alſo what hard work he had to go thro' the Valley-of-the-Shadow-of-Death. Alſo I think you cannot but have heard how Faithful was put to it with Madam Wanton, and Adam-the-Firſt, with one Diſcontent and Shame, four as deceitful villains as a man can meet with upon this road. 1ſt Part, p. 34, 43, 45.

Hon. Yes, I believe I heard of all this; but indeed good Faithful was hardeſt put to it with Shame; he was an unwearied one.

Great. Aye, for as the pilgrim well ſaid, He of all men had the wrong name.

Hon. But, pray ſir, Where was it that Chriſtian and Faithful met Talkative? That ſame was alſo a notable one.

Great. He was a confident fool, yet many follow his ways.

Hon. He had like to have beguiled Faithful.

Great. Aye, but Chriſtian put him in away quickly to find him out. Thus they went on till they came to the place where Evangeliſt met with Chriſtian and Faithful, and propheſied to them what ſhould befal them at Vanity-Fair. Then ſaid their guide, Hereabouts did 1ſt Part, p. 55, 56.

Chriſtian and Faithful meet with Evangeliſt, who propheſied to them of what troubles they ſhould meet with at Vanity-Fair.

Hon. Say you ſo! I dare ſay it was a hard chapter that he then did read unto them.

1ſt Part, p. 55. 60, 61.

Great. 'Twas ſo, but he gave them encouragement withal. But what do we talk of, they were a couple of lion-like men; they had ſet their faces like flints. Don't you remember how undaunted they were when they ſtood before the Judge?

Hon. Well, Faithful bravely ſuffer'd!

Great. So he did, and as brave things came on't. For Hopeful and ſome others, as the ſtory relates it, were converted by his death.

Hon. Well, but pray go on, for you are well acquainted with things.

1ſt Part, p. 62.

Great. Above all Chriſtian met with after he had paſſed through Vanity-Fair, one By-ends was the arch one.

Hon. By-ends, what was he?

Great. A very arch fellow, a downright hypocrite; one that would be religious which way ever the world went; but ſo cunning that he would be ſure never to die or ſuffer for it. He had his mode of religion for every freſh occaſion, and his wife was as good at it as he. He would turn and change from opinion to opinion; yea, and plead for ſo doing too. But as far as I could learn, he came to an ill end with his By ends; nor did I ever hear that any of his children were of any eſteem with any that truly feared God.

They come within ſight of Vanity-Fair. Pſal. xxi. 16.

By this time they were come in ſight of the town of Vanity, where Vanity-Fair is kept. So when they ſaw they were ſo near the town, they conſulted with one another how they ſhould paſs through the town, and ſome ſaid one thing, and ſome ſaid another.

They enter into Mr. Mnaſon's to lodge.

At laſt Mr. Great-heart ſaid, I have, as you may underſtand, often been a conductor of pilgrims through this town; now I am acquainted with one Mnaſon, a Cypruſian by nation, an old diſciple, at whoſe houſe we may lodge: If you think good, ſaid he, we will turn in there.

Content, ſaid old Honeſt; content, ſaid Chriſtiana; content, ſaid Mr. Feeble-mind; and ſo they ſaid all. Now you muſt think it was even-tide by that they got to the outſide of the town; but Mr. Great-heart knew the way to the old man's houſe. So thither they came; and he called at the door, and the old man within knew his tongue as ſoon as he heard it; ſo he opened, and they all came in. Then ſaid Mnaſon their hoſt, How far have you come to-day? So they ſaid, From the houſe of Gaius our friend. I promiſe you, ſaid he, you have gone a good ſtretch. You may well be weary, ſit down. So they ſat down.

Great.

Great. Then ſaid their guide, Come, what chear, good ſirs? I dare ſay you are welcome to my friend.

Mnaſon. I alſo, ſaid Mr. Mnaſon, do bid you welcome; and whatever you want, do but ſay, and we will do what we can to get it for you.

They are glad of entertainment.

Hon. Our great want, awhile ſince, was harbour and good company, and now I hope we have both.

Mna. For harbour, you ſee what it is; but for good company, that will appear in the trial.

Great. Well, ſaid Mr. Great-heart, will you have the pilgrims to their lodging?

Mna. I will, ſaid Mr. Mnaſon. So he had them to their reſpective places; and alſo ſhewed them a very fair dining-room, where they might be, and ſup together, until time was come to go to reſt.

Now when they were ſet in their places, and were a little cheary after their journey, Mr. Honeſt aſked his landlord, If there were any ſtore of good people in the town?

Man. We have a few, for indeed they are but a few, when compared with them on the other ſide.

Hon. But how ſhall we do to ſee ſome of them? For the ſight of good men to them that are going on pilgrimage, is like to the appearing of the moon and ſtars to them that are in darkneſs.

They deſire to ſee ſome of the good people in the town.

Mna. Then Mr. Mnaſon ſtamped with his foot, and his daughter Grace came up: So he ſaid unto her, Grace, Go you tell my friends, Mr. Contrite, Mr. Holy-man, Mr. Love-ſaint, Mr. Dare-not-lie, and Mr. Penitent, that I have a friend or two at my houſe, that have a mind this evening to ſee them. So Grace went to call them, and they came, and after a ſalutation made, they ſat down together at the table.

Some ſent for.

Then ſaid Mr. Mnaſon, their landlord, My neighbours, I have, as you ſee, a company of ſtrangers come to my houſe; they are pilgrims: They come from afar, and are going to mount Zion: But who, quoth he, do you think this is? pointing his finger to Chriſtiana: It is Chriſtiana, the wife of Chriſtian, that famous pilgrim, who with Faithful his brother, were ſo ſhamefully handled in our town. At that they ſtood amazed, ſaying, We little thought to ſee Chriſtiana, when Grace came to call us, wherefore this is a very comfortable ſurprize. Then they aſked her about her welfare, and if theſe young men were her huſband's ſons: And when ſhe told them they were, they ſaid, The king whom you love and ſerve, make you as your father, and bring your where he is in peace.

Hon. Then Mr. Honeſt (when they were all ſet down) aſk'd Mr. Contrite and the reſt, in what poſture their town was at preſent.

Some talk betwixt Mr. Honeſt and Mr. Contrite.

Con. You may be ſure we are full of hurry in Fair-Time. 'Tis hard keeping our hearts and ſpirits in good order, when we are in a cumbred condition.

The fruit of watchfulneſs.

He that lives in ſuch a place as this, and has to do with ſuch as we have, has need of an item to caution him to take heed every moment of the day.

Perſecution not ſo hot at Vanity-Fair, as formerly.

Hon. How are your neighbours now for quietneſs?

Con. They are much more moderate now than formerly. You know how Chriſtian and Faithful were uſed at our town: But of late, I ſay, they have been far more moderate. I think the blood of Faithful lieth with load upon them till now; for ſince they buried him, they have been aſhamed to burn any more; in thoſe days we were afraid to walk in the ſtreets, but now can ſhew our heads. Then the name of a profeſſor was odious; now, eſpecially in ſome parts of our town (for you know our town is large) religion is counted honourable. Then ſaid Mr. Contrite to them, Pray how fareth it with you in your pilgrimage; How ſtands the country affected towards you?

Hon. It happens to us, as it happeneth to way-faring men; ſometimes one way is clean, ſometimes foul; ſometimes up hill; ſometimes down hill; we are ſeldom at a certainty: The wind is not always on our backs, nor is every one a friend that we meet with in the way. We have met with ſome notable rubs already; and what are yet behind we know not, but for the moſt part we find it true, that has been talked of old, *A good man muſt ſuffer trouble.*

Con. You talk of rubs, what met you withal?

Hon. Nay, aſk Mr. Great-heart our guide, for he can give the beſt account of that.

Great. We have been beſet three or four times already: Firſt, Chriſtiana and her children were beſet with two ruffians, that they feared would take away their lives. We were beſet with giant Bloody-man, giant Maul, and giant Slay-good. Indeed we did rather beſet the laſt, than were beſet of him. And thus it was: After we had been ſome time at the houſe of Gaius mine hoſt, and of the whole church, we were minded upon a time to take our weapons with us, and ſo go ſee if we could light upon any of thoſe that were enemies to pilgrims (for we heard that there was a notable one thereabouts.) Now Gaius knew his haunts better than I, becauſe he dwelt thereabouts; ſo we looked and looked, till at laſt, we diſcerned the mouth of his cave, then we were glad, and plucked up our ſpirits. So we approached up to his den, and lo, when we came there, he had dragged by meer force into his net, this poor man, Mr. Feeble-mind, and was about to bring him to his end. But when he ſaw us, ſuppoſing as we thought, he laid luſtily about him: But in concluſion, he was brought down to the ground, and had his head cut off, and ſet up by the way-ſide, for a terror to ſuch as ſhould after practiſe ſuch ungodlineſs. That I tell you the truth, here is the man himſelf to affirm it, who was a lamb taken out of the mouth of the lion.

Feeble. Then ſaid Mr. Feeble-mind, I found this true to my coſt and comfort; to my coſt, when he threatned to pick my bones every moment;

moment; and to my comfort, when I ſaw Mr. Great-heart, and his friends, with their weapons, approach ſo near for my deliverance.

Holy-man. Then ſaid Mr. Holy-man, there are two things that they have need to be poſſeſs'd with that go on a pilgrimage, courage, and an unſpotted life. If they have not courage, they can never hold on their way; and if their lives be looſe, 'twill make the very name of a pilgrim ſtink. *Mr. Holy-man's ſpeech.*

Love. Then ſaid Mr. Love-ſaint, I hope this caution not needful among you. But truly there are many that go upon the road, that rather declare themſelves ſtrangers to pilgrimage, than ſtrangers and pilgrims on the earth. *Mr. Love-ſaint's ſpeech.*

Dare. Then ſaid Mr. Dare-not-lie. 'Tis true they neither have the pilgrim's word, nor the pilgrim's courage; they go not uprightly, but all a-wry with their feet, one ſhoe goeth inward, another outward, and their hoſen out behind; here a rag, and there a rent, to the diſparagement of their Lord. *Mr. Dare-not-lie's ſpeech.*

Penit. Theſe things, ſaid Mr. Penitent, they ought to be troubled for; nor are the pilgrims like to have that grace upon them in their pilgrim's progreſs as they deſire, until the way is clear'd of ſuch ſpots and blemiſhes. *Mr. Penitent's ſpeech.*

Thus they ſat talking and ſpending their time, until ſupper was ſet upon the table, unto which they went, and refreſh'd their weary bodies; ſo they went to reſt. Now they ſtaid in this fair a great while, at the houſe of Mr. Mnaſon, who in proceſs of time gave his daughter Grace unto Samuel, Chriſtiana's ſon, to wife, and his daughter Martha to Joſeph.

The time, as I ſaid, that they lay here was long (for it was not now as in former times) wherefore the pilgrims grew acquainted with many of the good people of the town, and did them what ſervice they could. Mercy, as ſhe was wont, laboured much for the poor, wherefore their bellies and backs bleſſed her, and ſhe was there an ornament to their profeſſion. And to ſay the truth for Grace, Phœbe, and Martha, they were all of a very good nature, and did much good in their places. They were alſo all of them very fruitful, ſo that Chriſtian's name, as was ſaid before, was like to live in the world.

While they lay here, there came a monſter out of the woods, and ſlew many people of the town. It would alſo carry away their children, and teach them to ſuck its whelps. Now no man in the town durſt ſo much as face this monſter; but all men fled when they heard the noiſe of his coming. *A monſter.*

The monſter was like unto no beaſt upon the earth: Its body was like a dragon, and it had ſeven heads and ten horns. *It made ſad havock of children, and it was govern'd by a woman.* This monſter pro- Rev. xiii. 3. *His ſhape.*

pounded

pounded conditions to men; and ſuch men as loved
His nature. their lives more than their ſouls, accepted of thoſe conditions.

Now Mr. Great-heart, together with thoſe that came to viſit the pilgrims at Mr. Mnaſon's houſe, enter'd into a covenant to go and ſlay this beaſt, if perhaps they might deliver the people of the town from the paws and mouth of this ſo devouring a ſerpent.

Then did Mr. Great-heart, Mr. Contrite, Mr. Holy-man, Mr. Dare-not-lie, and Mr. Penitent, with their weapons go forth to meet him.
Now the monſter at firſt was very rampant, and looked
How to engage. upon theſe enemies with great diſdain, but they ſo belabour'd him, being ſturdy men at arms, that they made him make a retreat. So they came home to Mr. Mnaſon's houſe again.

The monſter you muſt know, had his certain ſeaſons to come out in, and to make his attempts upon the children of the people of the town; alſo at theſe ſeaſons did theſe valiant worthies watch him in, and did continually aſſault him; inſomuch, that in proceſs of time, he became not only wounded, but lame; alſo he had not made the havock of the towns-mens children, as formerly. And it is verily believed this beaſt would die of his wounds.

This therefore made Mr. Great-heart and his fellows of great fame in this town; ſo that many of the people that wanted their taſte of things, yet had a reverend eſteem for them. Upon this account it was that theſe pilgrims go not much hurt here. True, there was ſome of the baſer ſort, that could ſee no more than a mole, nor underſtand more than a beaſt; theſe had no reverence for them, nor took they notice of their valour.

Well, the time drew on that the pilgrims muſt go on their way, therefore they prepared for their journey. They ſent for their friends, they conferred with them, they had ſome time ſet apart to commit each other to the protection of their prince. There were again that brought them of ſuch things as they had, fit for the weak and ſtrong, for ſuch were neceſſary, *Acts* xviii. 10.

Then they ſet forward on their way, and their friends accompanying them ſo far as was convenient, they again committed each other to the protection of their king, and departed.

They therefore that were of the pilgrims company, went on, and Mr. Great-heart went before them; now the women and children being weakly, they were forced to go as they could bear; by this means Mr. Ready-to-halt, and Mr. Feeble-mind, had more to ſympathize with their conditon.

When they were gone from their townſmen, and when their friends had bid them farewel, they quickly came to the place where Faithful was put to death. Wherefore they made a ſtand, and thanked him that had enabled him to bear the croſs ſo well, and the rather, becauſe they now found that they had a benefit by ſuch a man's ſufferings as he was.

They

They went on therefore, after this, a good way further, talking of Chriſtian and Faithful, and how Hopeful joined himſelf to Chriſtian after that Faithful was dead. 1ſt Part, p. 64.

Now they were come up with the hill Lucre, where the ſilver-mine was, which took Demas off from his pilgrimage, and into which as ſome think, By-ends fell and periſhed; wherefore they conſidered that. But when they were all come to the old monument that ſtood over-againſt the hill Lucre, to wit, to the pillar of ſalt, that ſtood alſo within view of Sodom, and its ſtinking lake; they marvelled, as to turn aſide here. Only they conſidered what others have met with, eſpecially if that thing, upon which they look, has an attracting virtue upon the fooliſh eye.

I ſaw now that they went on till they came to the river that was on this ſide of the Delectable-Mountains, to the river where were fine trees grew on both ſides; and whoſe leaves, if taken inwardly, are good againſt ſurfeits, Pſalm xxv. where the meadows are green all the year long, and where they might lie down ſafely. 1ſt Part, p. 72.

By this river-ſide, in the meadows, there were cotes and folds for ſheep, an houſe built for the nouriſhing and bringing up of thoſe lambs, the babes of thoſe women that go on pilgrimage, *Heb.* v. 9. *Iſa.* xl. 11. Alſo there was one here that was entruſted with them, who would have compaſſion, and that could gather theſe lambs with his arm, and carry them in his boſom, and that would gently lead thoſe that are with young. Now to the care of this man, Chriſtiana admoniſhed her four daughters to commit theſe little ones, that by theſe waters they might be houſed, harboured, ſuccoured, and nouriſhed, and that none of them might be *lacking in time to come.* This man, *if any of them do go aſtray, or be loſt, he will bring them again; he will alſo bind up that which was broken, and will ſtrengthen them that are ſick.* Here they will never want meat, drink, and cloathing: Here they will be kept from thieves and robbers; for this man will die before one of thoſe committed to his truſt ſhall be loſt. Beſides, here they ſhall be ſure to have good nurture and admonition, and ſhall be taught to walk in right paths, and that you know is a favour of no ſmall account. As alſo here you ſee, are delicate waters, pleaſant meadows, dainty flowers, variety of trees, and ſuch as bear wholeſome fruit. Fruit not like that which Matthew eat of that fell over the wall, out of Belzebub's garden; but fruit that procureth health where there is none, and that continueth and increaſeth where it is. *Jer.* xxiv. 4. *Ex.* xxxiv. 11. 12, 13, 14, 15, 16.

So they were content to commit their little ones to him; for that all this was at the king's charge, and an hoſpital for young children and orphans.

Now they went on, and when they came to By-path Meadow, to the ſtile over which Chriſtian went with his fellow Hopeful, when they

Were

They being come to By-Path-Stile, have a mind to have a pluck with giant Deſpair, 1ſt Part, p. 72, 73, 74.

were taken by giant Deſpair, and put into Doubting-Caſtle; they ſat down and conſulted what was beſt to be done; to wit, now they were ſo ſtrong, and had got ſuch a man as Mr. Great-heart for their conductor, whether they had not beſt make an attempt upon the giant, demoliſh his caſtle, and if there were any pilgrims in it, to ſet them at liberty, before they went any farther. So one ſaid one thing, and another ſaid to the contrary. One queſtioned if it was lawful to go upon unconſecrated ground, another ſaid they might, provided their end was good: But Mr. Great-heart ſaid, Tho' that aſſertion offered laſt, cannot be univerſally true, yet I have a commandment *to reſiſt ſin, to overcome evil, to fight the good fight of the faith:* And I pray, with whom ſhould I fight this good fight, if not with giant Deſpair? I will therefore attempt the taking away of his life, and the demoliſhing of Doubting-Caſtle. Then ſaid he, Who will go with me? Then ſaid old Honeſt, I will; and ſo will we too, ſaid Chriſtiana's four ſons, Matthew, Samuel, James and Joſeph; for they were young men and ſtrong.

1 John ii. 13.

So they left the women in the road, and with them Mr. Feeble-mind and Mr. Ready-to-halt, with his crutches, to be their guard, until they came back; for in that place the giant Deſpair dwelt, ſo near, that keeping in the road, a little child might lead them.

Iſaiah xi. 6.

So Mr. Great-heart, old Honeſt, and the four young men, went up to Doubting-Caſtle, to look for giant Deſpair. When they came to the caſtle-gate, they knocked for entrance with an unuſual noiſe. With that the old giant comes to the gate, and Diffidence his wife follows him; then ſaid he, Who, and what is he that is ſo hardy, as after this manner to moleſt the giant Deſpair? Mr. Great-heart reply'd, It is I, Great-heart, one of the king of the cœleſtial country's conductor of pilgrims to their place: And I demand of thee, That thou open the gates for my entrance; prepare thyſelf alſo to fight, for I am come to take away thy head, and to demoliſh Doubting-Caſtle. Now giant Deſpair, becauſe he was a giant, thought no man could overcome him; and again, thought he, ſince hitherto I have made conqueſt over angels, ſhall Great-heart make me afraid? So he harneſſed himſelf, and went out: He had a cap of ſteel upon his head, a breaſt-plate of fire girded to him, and he came out in iron-ſhoes, with a great club in his hand. Then theſe ſix men made up to him, and beſet him behind and before: Alſo when Diffidence, the gianteſs, came up to help him, old Mr. Honeſt cut her down at one blow. Then they fought for their lives, and giant Deſpair was brought down to the ground, *but was very loth to die*; he ſtruggled hard, and had, as they ſay, as many lives as a cat; but

Deſpair has overcome angels.

Deſpair is loth to die.

Great-

Giant Despair slain & Doubting Castle Demolished

Richard Hankinson
His Book

Great-heart was his death, for he left him not till he had ſevered his head from his ſhoulders.

Then they fell to demoliſhing of Doubting-caſtle, and that you know might with eaſe be done, ſince giant Deſpair was dead. They were ſeven days in deſtroying of that, and in it of pilgrims they found one Mr. Deſpondency, almoſt ſtarved to death, and one Much-afraid his daughter; theſe two they ſaved alive. But it would have made you wonder to have ſeen the dead bodies that lay here and there in the caſtle-yard, and how full of dead men's bones of the perſons murder'd.

Doubting-caſtle demoliſhed.

Though Doubting-Caſtle de demoliſhed,
And giant Deſpair too hath loſt his head,
Sin can rebuild the caſtle, make't remain,
And make Deſpair the giant live again.

When Mr. Great-heart and his companions had performed this exploit, they took Mr. Deſpondency and his daughter Much-afraid into their protection, for they were honeſt people, tho' they were priſoners in Doubting-caſtle, to that giant Deſpair. They therefore, I ſay, took with them the head of the giant, (for his body they had buried under a heap of ſtones down in the road,) and to their companions they came, and ſhewed them what they had done. Now when Feeble-mind and Ready-to-halt ſaw it was the head of giant Deſpair indeed, they were very merry and jocund. Now Chriſtiana, if need was, could play upon the viol, and her daughter Mercy upon the lute: So ſince they were merrily diſpoſed, ſhe play'd them a leſſon, and Ready-to-halt would dance. So he took Deſpondency's daughter, named Much-afraid, by the hand, and to dancing they went in the road. True, he could not dance without one crutch in his hand, but I promiſe you he footed it well; alſo the girl was to be commended, for ſhe anſwer'd the muſic handſomely.

They have muſic and dancing for joy.

As for Mr. Deſpondency, the Muſic was not much to him, he was for feeding rather than dancing, for that he was almoſt ſtarved. So Chriſtiana gave him ſome of her bottle of ſpirits for preſent relief, and then prepared him ſomething to eat; and in a little time the old gentleman came to himſelf, and began to be finely revived.

Now I ſaw in my dream, when all theſe things were finiſhed, Mr. Great-heart took the head of giant Deſpair, and ſet it upon a pole in the highway-ſide, right over-againſt the pillar that Chriſtian erected for a caution to pilgrims that came after, to take heed of entring into his grounds.

[*A monument of deliverance.*]

Then he writ under it, upon a marble ſtone, theſe verſes following.

This is the head *of him whoſe* name *only,*
In former times did pilgrims *terrify;*

His caſtle's *down, and* Diffidence *his wife,*
Brave Maſter Great-heart *has bereft of life,*
Deſpondency, *his daughter* Much-afraid,
Great-heart *for them alſo the man hath play'd.*
Who hereof doubts, *if he'd but caſt his eye*
Up hither, may his ſcruples *ſatisfy.*
The head *alſo, when* doubting cripples dance,
Doth ſhew from fears *they have* deliverance.

When thoſe men had thus bravely ſhewed themſelves againſt Doubting-caſtle, and had ſlain giant Deſpair, they went forward, and went on till they came to the Delectable-Mountains, where Chriſtian and Hopeful refreſhed themſelves with the varieties of the place. They alſo acquainted themſelves with the ſhepherds there, who welcom'd them, as they had done Chriſtian before, unto the Delectable-Mountains. Now the ſhepherds ſeeing ſo great a train follow Mr. Great-heart, for with him they were well acquainted, they ſaid unto him, Good ſir, you have got a goodly company here; pray, where did you find all theſe?

[The Guide's SPEECH to the Shepherds.]

Firſt, here is Chriſtiana, and her train,
Her ſons, and her ſons wives, who like the wain,
Keep by the pole, and do by compaſs ſteer,
From ſin to grace, elſe they had not been here.
Next here's old Honeſt come on pilgrimage,
Ready-to-halt too, who I dare engage
True-hearted is, and ſo is Feeble-mind,
Who willing was not to be left behind.
Deſpondency, good man, is coming after,
And ſo is alſo Much-afraid his daughter.
May we have entertainment here, or muſt
We farther go? Let's know whereon to truſt.

Then ſaid the ſhepherds, This is a comfortable company; you are welcome to us, for we have for the feeble, as well as the ſtrong; our prince has an eye to what is done to the leaſt of theſe. Therefore infirmity muſt not be a block to our entertainment. So they had them to the palace doors, and then ſaid unto them, Come in, Mr. Feeble-mind, come in, Mr. Ready-to-halt, come in Mr. Deſpondency, and Mrs. Much-afraid, his daughter. Theſe, Mr. Great-heart, ſaid the ſhepherds to the guide, we call in by name, for that they are moſt ſubject to draw back; but as for you, and the reſt that are ſtrong, we leave you to your wonted liberty. Then ſaid Mr. Great-heart, *This day I ſee that grace doth ſhine in your faces, and that you are my Lord's ſhepherds indeed; for that you have not puſhed theſe diſeaſed neither*

Their entertainment. Matt. xxix. 40.

A deſcription of falſe ſhepherds. Ezek. xxxiv. 21.

ther with ſide nor ſhoulder, but have rather ſtrewed their way into the palace with flowers, as you ſhould.

So the feeble and weak went in, and Mr. Great-heart and the reſt did follow. When they were alſo ſet down, the ſhepherds ſaid unto thoſe of the weakeſt ſort, What is it that you would have? For ſaid they, All things muſt be managed here, to the ſupporting of the weak, as well as to the warning of the unruly.

So they made them a feaſt of things eaſy of digeſtion, and that were pleaſant to the palate and nouriſhing: The which when they had received, they went to their reſt; each one reſpectively unto his proper place. When morning was come, becauſe the mountains were high, and the day clear; and becauſe it was the cuſtom of the ſhepherds to ſhew the pilgrims, before their departure, ſome rarities, therefore, after they were ready, and had refreſhed themſelves, the ſhepherds took them out into the fields, and ſhewed them firſt what they had ſhewed to Chriſtian before.

Then they had them to ſome few places, The firſt was mount Marvel, where they looked, and beheld a man at a diſtance, that tumbled the hills about with words. Then they aſked the ſhepherds, what that ſhould mean? So they told them, That that man was the ſon of Mr. Great-grace, of whom you read in the Firſt Part of the records of the *Pilgrim's Progreſs*. And he is ſet there to teach pilgrims how to believe when they are down, or tumble out of their ways, what difficulties they ſhould meet with, by faith. Then ſaid Mr. Great-heart, I know him, he is a man above many.

Mount Marvel. 1ſt Part, p. 79. Mark xi. 23, 24.

Then they had them to another place, called mount Innocence: And there they ſaw a man cloathed all in white; and two men, Prejudice and Ill-will, caſting dirt upon him. Now behold the dirt, whatſoever they caſt at him, would in a little time fall off again, and his garment would look as clear as if no dirt had been caſt thereon.

Mount Innocence.

Then ſaid the pilgrims, What means this? The ſhepherds anſwered, This man is named Godlyman, and the garment is to ſhew the innocence of his life. Now thoſe that throw dirt at him, are ſuch as hate his well-doing; but, as you ſee, the dirt will not ſtick upon his cloaths, ſo it ſhall be with them that would make ſuch men dirty, they labour all in vain; for God, by tha a little time is ſpent, will cauſe that their innocence ſhall break forth as the light, and their righteouſneſs as the noon-day.

Then they took them, and had them to mount Charity, where they ſhewed them a man that had a bundle of cloth laying before him, out of which he cut cloaths and garments for the poor that ſtood about him; yet his bundle, or roll of cloth, was never the leſs.

Mount Charity.

Then ſaid they, What ſhould this be? This is, ſaid the ſhepherds, to ſhew you, That he that has a heart to give of his labour to the

poor, ſhall never want wherewithal. He that watereth ſhall be watered himſelf. And the cake that the widow gave to the prophet, did not cauſe that ſhe had ever the leſs in her barrel.

Then they had them to the place where they ſaw one Fool, and one Want-wit, waſhing of an Ethiopian, with an intention to make him white; but the more they waſh'd him, the blacker he was. Then they aſked the ſhepherds, What that ſhould mean? So they told them, Thus ſhall it be with the vile perſon, all means uſed to get one a good name, ſhall in concluſion, tend but to make him more abominable. Thus it was with the phariſees, and ſo it will be with all hypocrites.

The work of Fool and one Want-wit.

Then ſaid Mercy, the wife of Matthew, to Chriſtiana her mother, I would if it might be, ſee the hole in the hill, or that commonly called the by-way to Hell. So her mother brake her mind to the ſhepherds. Then they went to the door; it was on the ſide of an hill, and they opened it, and bid Mercy hearken awhile. So ſhe hearkned, and heard one ſaying, Curſed be my father for holding of my feet back from the way of peace and life; and another ſaid, O that I had been torn in pieces before I had, to ſave my life, loſt my ſoul; and another ſaid, If I were to live again, how would I deny myſelf, rather than come to this place. Then there was, as if the very earth groaned and quaked under the feet of this young woman for fear; ſo ſhe looked white, and came trembling away, ſaying, Bleſſed be he and ſhe, that is delivered from that place.

1ſt Part, p. 80.

Mercy has a mind to ſee the hole in the hill.

Now when the ſhepherds had ſhewed them all theſe things, then they had them back to the palace, and entertain'd them with what the houſe would afford: But Mercy being a young and breeding woman, longed for ſomething ſhe ſaw there, but was aſhamed to aſk. Her mother-in-law then aſked her what ſhe ailed, for ſhe looked as one not well.

Then ſaid Mercy, there is a looking-glaſs hangs up in the dining-room, off which I cannot take my mind; if therefore I have it not, I think I ſhall miſcarry. Then ſaid her mother, I will mention thy want to the ſhepherds, and they will not deny it thee. But, ſhe ſaid, I am aſhamed that theſe men ſhould know that I longed. Nay, my daughter, ſaid ſhe, it is no ſhame, but a virtue, to long for ſuch a thing as this; ſo Mercy ſaid then, Mother, If you pleaſe, aſk the ſhepherds if they are willing to it.

Mercy longeth and for what.

Now the glaſs was one of a thouſand. It would repreſent a man one way with his own features exactly; and turn it about another way, and it would ſhew one the very face and ſimilitude of the prince of pilgrims himſelf. Yes, I have talked with them that can tell, and they have ſaid, That they have ſeen the very crown of thorns upon his head, by looking in that glaſs; they have

It was the word of God.

James i. 53.
1 Cor. xiii. 3.
2 Cor. iii. 18.

have therein alſo ſeen the holes in his hands, his feet, and his ſide. Yea, ſuch an excellency is there in that glaſs, that it will ſhew him to any one, where they have a mind to ſee him, whether living or dead, whether in earth or heaven; whether in a ſtate of humiliation, or in his exaltation; whether coming to ſuffer, or coming to reign.

Chriſtiana therefore went to the ſhepherds apart, (Now the names of the ſhepherds were Knowledge, Experience, Watchful and Sincere) and ſaid unto them, There is one of my daughters a breeding woman, that I think doth long for ſomething that ſhe hath ſeen in this houſe, and ſhe thinks ſhe ſhall miſcarry, if ſhe ſhould by you be denied. 1ſt Part, p. 78.

Experience. Call her, call her, ſhe ſhall aſſuredly have what we can help her to. So they called her, and ſaid to her, Mercy, What is that thing thou would'ſt have? Then ſhe bluſhed and ſaid, The great glaſs that hangs up in the dining-room: So Sincere ran up and fetch'd it, and with a joyful conſent it was given her. Then ſhe bowed her head and gave thanks, and ſaid, *By this I know that I have obtain'd favour in your eyes.* *She doth not loſe her longing.*

They alſo gave the other young women ſuch things as they deſired, and to their huſbands great commendations, for that they had joined Mr. Great-heart to the ſlaying of giant Deſpair, and the demoliſhing of Doubting-caſtle.

About Chriſtiana's neck the ſhepherds put a bracelet, and ſo they did about the necks of her four daughters; alſo they put ear-rings in their ears, and jewels on their foreheads. *How the ſhepherds adorn'd the pilgrims.*

When they were minded to go hence, they let 'em go in peace, but gave not to them thoſe certain cautions which were before given to Chriſtian and his companions. The reaſon was, for that theſe had Great-heart to be their guide, who was one that was well acquainted with things, and ſo could give them their cautions more ſeaſonably; to wit, even then when the danger was nigh approaching. 1ſt Part, p. 80.

What cautions Chriſtian and his companions had received of the ſhepherds, they had alſo loſt by that the time was come that they had need to put them in practice. Wherefore here was the advantage that this company had over the other. 1ſt Part, p. 87.

From hence they went on ſinging, and ſaid,

Behold, how fitly are the tables ſet
For their relief that pilgrims are become!
And how they us receive without one lett,
That make the other life our mark and home!
What novelties they have, to us they give,
That we tho' pilgrims, joyful lives may live.
They do upon us too, ſuch things beſtow,
That ſhew, we pilgrims are, where'er we go.

When

When they were gone from the ſhepherds, they quickly came to the place where Chriſtian met with one Turn-away, that dwelt in the town of Apoſtacy. Wherefore of him Mr. Great-heart their guide, did now put them in mind, ſaying, This is the place where Chriſtian did meet with one Mr. Turn-away, who carried with him the character of his rebellion at his back. And this I have to ſay concerning this man: He would hearken to no council, but once a falling, perſuaſion could not ſtop him.

1ſt Part, p. 82.

When he came to the place where the croſs and the ſepulchre was, he did meet with one that did bid him look there but he gnaſhed with his teeth, and ſtamped, and ſaid, He was reſolved to go back to his own town. Before he came to the gate, he met with Evangeliſt, who offered to lay hands on him, to turn him into the way again. But this Turn-away reſiſted him, and having done much deſpite unto him, he got away over the wall, and ſo eſcaped his hand.

Then they went on, and juſt at the place where Little-faith formerly was robbed, there ſtood a man with his ſword drawn and his face all bloody. Then ſaid Mr. Great-heart, What art thou? The man made anſwer, ſaying, I am one whoſe name is Valiant-for-truth. I am a pilgrim, and am going to the cœleſtial city. Now as I was in my way, there were three men did beſet me, and propounded unto me theſe three things. 1. Whether I would become one of them? 2. Or, go back from whence I came? 3. Or, die upon the place? To the firſt I anſwered, I had been a true man a long ſeaſon, and therefore it could not be expected that I ſhould caſt in my lot with thieves. Then they demanded, what I would ſay to the ſecond. So I told them, The place from whence I came, had I not found incommodity there, I had not forſaken it at all; but finding it altogether unſuitable to me, and very unprofitable for me, I had forſook it for this way. Then they aſked me, What I ſaid to the third? And I told them, my life coſt more dear far than that I ſhould lightly give it away. Beſides, you have nothing to do to put things to my choice: wherefore at your peril be it, if you meddle. Then theſe three, to wit, Wild-head, Inconſiderate, and Pragmatick, drew upon me, and I alſo drew upon them.

One Valiant-for-truth beſet with thieves.

Prov. i. 10, 11, 12, 13.

How he behaved himſelf, and put them to it.

So we all fell to it, one againſt three, for the ſpace of three hours. They have left upon me, as you ſee, ſome of the marks of their valour, and have alſo carried away with them ſome of mine. They are but juſt now gone: I ſuppoſe they might, as the ſaying is, hear your horſe daſh, and ſo they betook themſelves to flight.

Great. But here are great odds, Three againſt one.

Valiant. 'Tis true; but little or more, are nothing to him that has the TRUTH on his ſide; though an hoſt ſhould encamp againſt me, ſaid one, my heart ſhall not fear: Though war ſhall riſe againſt me,

in

in this will I be confident, &c. Beſides, ſaid he, I have read in ſome records, that one man has fought an army; and how many did Sampſon ſlay with the jaw-bone of an aſs?

Great. Then ſaid the guide, Why did you not cry out, that ſome might have come in to your ſuccour?

Valiant. So I did to my king, who I knew could hear me, and afford me inviſible help, and that was enough for me.

Great. Then ſaid Great-heart to Mr. Valiant-for-truth, Thou haſt worthily behaved thyſelf; let me ſee thy ſword. So he ſhewed it him.

When he had taken it in his hand, and looked thereon awhile, he ſaid, Ha! It is a right *Jeruſalem blade.*

Valiant. It is ſo. Let a man have one of theſe blades, with a hand to wield it, and ſkill to uſe it, and he may venture upon an angel with it. He need not fear its holding, if he can but tell how to lay on. Its edge will never blunt. It will cut fleſh, and bones, and ſpirit, and all.

Great. But you fought a great while; I wonder you was not weary.

Valiant. I fought till my ſword did cleave to my hand, and then they were joined together, as if a ſword grew out of my arm; and when the blood run through my fingers, then I fought with more courage.

Great. Thou haſt done well, *Thou haſt reſiſted unto blood, ſtriving againſt ſin*; thou ſhalt abide by us. Come in, and go with us, for we are thy companions.

Then they took him and waſhed his wounds, and gave him of what they had to refreſh him; and ſo they went on together. Now as they went on, becauſe Mr. Great-heart was delighted with him (for he loved one greatly that he found to be one of his hands) and becauſe there were in company them that were feeble and weak: Therefore he queſtioned with him about many things; and firſt, What countryman he was.

Valiant. I am of Darkland, for there I was born, and there my father and mother are ſtill.

Great. Darkland, ſaid the guide; Doth not that lie on the ſame coaſt with the city of Deſtruction?

Valiant. Yes, it doth. Now that which cauſed me to come on pilgrimage, was this; We had Mr. Tell-true came into our parts, and told it about what Chriſtian had done, that went from the city of Deſtruction: Namely, How he had forſaken his wife and children, and had betaken himſelf to a pilgrim's life: It was alſo confidently reported, How he had killed a ſerpent, that did come out to reſiſt him in his journey, and how he had got through to whither he intended. It was alſo told, What welcome he had to his Lord's lodgings, eſpecially when he came to the gates of the cœleſtial city: For there, ſaid the man, he was received with ſound of trumpet, by a company of Shining-Ones. He told alſo, How all the bells in the city did ring for joy, at his reception; and what golden garments he was cloathed with, and many

other

other things that now I ſhall forbear to relate. In a word, That man ſo told the ſtory of Chriſtian and his travels, that my heart fell into a burning heat to be gone after him; nor could father or mother ſtay me! So I got from them, and am come thus far on my way.

Great. You came in at the gate, did you not?

Valiant. Yes, yes, for the ſaid man alſo told us, that all would be nothing, if we did not begin to enter this way at the gate.

Great. Look you, ſaid the guide to Chriſtiana, the pilgrimage of your huſband, and what he has gotten thereby, is ſpread abroad far and near.

Valiant. Why, is this Chriſtian's wife?

Great. Yes, that it is; and theſe are alſo her four ſons.

Valiant. What, and going on pilgrimage too?

Great. Yes, verily, they are following after.

Valiant. It glads me at heart! Good man, How joyful will he be, when he ſhall ſee them, that would not go with him, to enter before him in at the gates into the cœleſtial city.

Great. Without doubt it will be a comfort to him; for, next to the joy of ſeeing himſelf there, it will be a joy to meet there his wife and children.

Valiant. But now you are upon that, pray let me hear your opinion about it. Some make a queſtion, Whether we ſhall know one another, when we are there?

Great. Do they think they ſhall know themſelves then, or that they ſhall rejoice to ſee themſelves in that bliſs; and if they think they ſhall know and do theſe, why not know others, and rejoice in their welfare alſo?

Again, Since relations are our ſecond ſelf, though that ſtate be diſſolved, yet why may it not be rationally concluded, that we ſhall be more glad to ſee them there, than to ſee they are wanting?

Valiant. Well, I perceive where-abouts you are as to this. Have you any more things to aſk me about my beginning to go on my pilgrimage?

Great. Yes, Was your father and mother willing that you ſhould become a pilgrim?

Valiant. Oh! no, they uſed all means imaginable to perſuade me to ſtay at home.

Great. What could they ſay againſt it?

Valiant. They ſaid it was an idle life, and if I myſelf were not inclined to ſloth and lazineſs, I would never countenance a pilgrim's condition.

Great. And what did they ſay elſe?

Valiant. Why, they told me it was a dangerous way; yea, the moſt dangerous way in the world ſay they, is that which the pilgrims go.

Great. Did they not ſhew you wherein this way was dangerous?

Valiant. Yes, and that in many particulars.

Great. Name ſome of them.

Valiant.

Valiant. They told me of the Slough-of-Deſpond, where Chriſtian was very near ſmother'd. They told me, that there were archers ſtanding ready in Belzebub-Caſtle, to ſhoot them who ſhould knock at the Wicket-gate for entrance. They told me alſo of the wood, and dark monuments, of the hill of Difficulty, of the lions, and alſo of the giants Bloodyman, Maul, and Slaygood; they alſo ſaid moreover, that there was a foul fiend haunted the Valley-of-Humiliation; and that Chriſtian was by them almoſt bereft of life. Beſides, ſaid they, you muſt go over the Valley-of-the-Shadow-of-Death, where the Hobgoblins are, where the light is darkneſs, where the way is full of ſnares, pits, traps and gins. They told me alſo of giant Deſpair, of Doubting-caſtle, and of the ruin that the pilgrims met with there. Further, they ſaid, I muſt go over the Inchanted-Ground, which was dangerous, and that after all this, I ſhould find a River, over which I ſhould find no bridge; and that river did lie betwixt me and the cœleſtial city.

Great. And was this all?

Valiant. No; they told me that this way was full of deceivers, and of perſons that lay in wait there, to turn good men out of their path.

Great. But how did they make that out?

Valiant. They told me, that Mr. Worldly-wiſeman did lie quiet, in wait to deceive.

They alſo ſaid, that there was Formality and Hypocriſy continually on the road. They ſaid alſo that By-ends, Talkative, or Demas would go near to gather me up. That the Flatterer would catch me in his net; or that with Green-headed Ignorance, I would preſume to go on to the gate, from whence he was always ſent back to the *hole that was on the ſide of the hill*, and made to go the by-way to hell.

Great. I promiſe you, this was enough to diſcourage thee; but did they make an end here?

Valiant. No, ſtay, they told me of many that tried that way of old, and that they had gone a great way therein, to ſee if they could find ſomething of the glory there, that ſo many had ſo much talked of, from time to time; and how they came back again, and befooled themſelves for ſetting a foot out of doors in that path, to the ſatisfaction of their country. And they named ſeveral that did ſo, as Obſtinate and Pliable, Miſtruſt and Timorous, Turn-away and old Atheiſt, with ſeveral more; who, they ſaid, had ſome of them gone ſo far to ſee what they could find, but not one of them found ſo much advantage by going, as amounted to the *weight of a feather*.

Great. Said they any thing more to diſcourage you?

Valiant. Yes, they told me of one Mr. Fearing, who was a pilgrim, and how he found his way ſo ſolitary, that he never had a comfortable hour therein. And that Mr. Deſpondency had like to have been ſtarved therein: Yea, and alſo (which I had almoſt forgot) Chriſtian himſelf, about whom there has been ſuch a noiſe, after all his ventures for a cœleſtial crown, was certainly drown'd in the Black River, and never went a foot farther, however it was ſmother'd up.

Great. And did none of theſe things diſcourage you?

Valiant. No, they ſeem'd as ſo many nothings to me.

Great. How came that about?

Valiant. Why, I ſtill believed what Mr. Tell-true had ſaid, and that carried me beyond them all.

How he got over theſe ſtumbling blocks.

Great. Then this was your victory, even your faith.

Valiant. It was ſo. I believed, and therefore came out, got into the way, fought all that ſet themſelves againſt me, and by believing am come to this place.

Who would true valour ſee,
Let him come hither;
One here will conſtant be,
Come wind, come weather.
There's no diſcouragement
Shall make him once relent,
His firſt avow'd intent
To be a pilgrim.

Whoſo beſet him round
With diſmal ſtories,
Do but themſelves confound,
His ſtrength the more is:
No lion can him 'fright,
He'll with a giant fight,
But he will have his right
To be a pilgrim.

Hobgoblin, nor foul fiend
Can daunt his ſpirit;
He knows he at the end
Shall life inherit.
Then fancies fly away,
He'll ne'er fear what men ſay,
But labour night and day
To be a pilgrim.

By this time they were got to the Inchanted-Ground, where the air naturally tended to make one drowſy, and that place was all grown over with briars and thorns, excepting here and there, where was alſo an Inchanted-Arbour, upon which, if a man ſits, or in which if he ſleeps, 'tis a queſtion, ſay ſome, whether ever he ſhall riſe or wake again in this world. Over this foreſt therefore they went, both one and another, and Mr. Great-heart went before, for that he was the guide, and Mr. Valiant-for-truth, he came behind, being rear-guard, for fear, leſt peradventure ſome fiend, or dragon, or giant, or thief ſhould fall upon their rear and do miſchief. They went on here, each man with his ſword drawn in his hand;

1ſt Part, p. 90.

hand; for they knew it was a dangerous place. Alſo they cheared up one another as well as they could; Feeble-mind, Mr. Great-heart commanded ſhould come up after him, and Mr. Deſpondency was under the eye of Mr. Valiant.

Now they had not got far, but a great miſt and darkneſs fell upon them all, ſo that they could ſcarce for awhile, ſee one the other. Wherefore they were forced for ſome time to feel for one another, by words; for they walked not by ſight.

But any one muſt think, That here was but ſorry going for the beſt of them, but how much the worſe was it for the women and children, who both of feet and heart were alſo but tender. Yet nevertheleſs, ſo it was, that thro' the encouraging words of him that led in the front, and of him that brought them up behind, they made a pretty good ſhift to wag along.

The way alſo here was very wearifome, through dirt and ſlabbineſs. Nor was there on all this ground, ſo much as one inn, or victualling-houſe, therein to refreſh the feebler ſort. Here therefore was grunting, and puffing, and ſighing: While one tumbled over a buſh, another ſticks faſt in the dirt; and the children, ſome of them loſt their ſhoes in the mire, where one cries out, I am down; and another, ho! Where are you? And a third, The buſhes have got ſuch faſt hold on me, I think I cannot get away from them.

Then they came to an arbour, warm and promiſing much refreſhment to the pilgrims. For it was finely wrought above head, beautified with greens, furniſhed with benches and ſettles. It had in it a ſoft couch, where the weary might lean. This, you muſt think, all things conſidered, was tempting; for the pilgrims already began to be foiled with the badneſs of the way; but there was not one of them that made ſo much as a ſtop there. Yea, for aught I could perceive, they continually gave ſo good heed to the advice of their guide, and he did ſo faithfully tell them of dangers, and of the nature of dangers when they were at them, that uſually when they were neareſt them, they did moſt pluck up their ſpirits, and hearten one another to deny the fleſh. This arbour was called, *The Slothful's Friend*, on purpoſe to allure, if it might be, ſome of the pilgrims there, to take up their reſt, when weary.

An arbour on the Inchanted-Ground.

I ſaw then in my dream, that they went on in this their ſolitary ground, till they came to a place at which a man is apt to loſe his way. Now, though when it was light, their guide could well enough tell how to miſs thoſe ways that led wrong, yet in the dark he was put to a ſtand. But he had in his pocket a map of all the ways leading to or from the cœleſtial city; wherefore he ſtruck a light (for he never goes alſo without his tinder-box) and takes a view of his book or map, which bids him be careful in that place to turn to the right-hand. And had he not here been careful to look on his map, they had, in

Their way is difficult to find. The guide has a map of all ways leading to or from the city.

all probability, been ſmother'd in the mud; for juſt a little before them, and that at the end of the cleaneſt way too, was a pit, none knows how deep, full of mud, there made, on purpoſe to deſtroy the pilgrims in.

Then thought I with myſelf, Who that goeth on pilgrimage, but would have one of theſe maps about him, that he may look when he is at a ſtand, which is the way he muſt take.

GOD's book.

An arbour and two aſleep therein.

They went on then in this Inchanted-Ground, until they came to where there was another arbour, and it was built by the highway ſide. And in that arbour there lay two men, whoſe names were Heedleſs and Too-bold. Theſe two went thus far on pilgrimage, but being wearied with their journey, ſat down to reſt themſelves, and ſo fell faſt aſleep. When the pilgrims ſaw them they ſtood ſtill and ſhook their heads; for they knew that the ſleepers were in a pitiful caſe. Then they conſulted what to do, whether to go on and leave them in their ſleep, or ſtep to them, and try to awake them. So they concluded to go to them and awake them; that is, if they could; but with this caution, namely, that themſelves did not ſit down, nor embrace the offer'd benefit of that arbour.

The pilgrims try to awake them.

So they went in, and ſpake to the men, and called each by his name (for it ſeems the guide did know them) but there was no voice, nor anſwer. Then the guide did ſhake them, and do what he could to diſturb them. Then ſaid one of them, *I will pay you when I take my money.* At which the guide ſhook his head. *I will fight ſo long as I can hold my ſword in my hand,* ſaid the other. At which one of the children laughed.

Then ſaid Chriſtiana, What is the meaning of this? The guide ſaid, They talk in their ſleep; if you do ſtrike them, or beat them, or whatever elſe you do unto them, they will anſwer you after this faſhion; as one of them ſaid in old time, when the waves of the ſea did beat upon him, and he ſlept like one upon the maſt of a ſhip; *When I do awake, I will ſeek it again.* You know, when men talk in their ſleep, they ſay one thing, but their words are govern'd neither by faith or reaſon. There is an incoherency in their words now, even as there was before, betwixt their going on pilgrimage, and their ſitting down in this place. This then is the miſchief on't, when Heedleſs Ones go on pilgrimage, twenty to one but they are ſerved thus. For this Inchanted-Ground is one of the laſt refuges that the enemy to pilgrims has; wherefore it is, as you ſee, placed almoſt at the end of the way, and ſo it ſtandeth againſt us with the more advantage. For when, thinks the enemy, will theſe fools be ſo deſirous to ſit down, as when they are weary; and at what time ſo likely to be weary, as when thy are almoſt at their journey's end. Therefore, it is, I ſay, That the Inchanted-Ground is placed ſo nigh to the land Beulah, and ſo near the end of their race.

Their endeavour is fruitleſs.

Prov. xxiii. 24, 25.

Where-

Wherefore, let the pilgrims look to themſelves, leſt it happen unto them as it hath done to theſe, that, as you ſee, are fallen aſleep, and none can awake them.

Then the pilgrims deſired with trembling to go forward, only they prayed their guide to ſtrike a light, that they might go the reſt of their way by the help of a light of the lanthorn. So he ſtruck a light, and they went by the help of that the reſt of this way, tho' the darkneſs was very great. *The light of the world.* 2 Pet. i. 10.

But the children began to be ſorely weary, and they cried out unto him that loveth pilgrims, to make their way more comfortable. So by that they had gone a little farther, a wind aroſe that drove away the fog, ſo the air became more clear. *The children cry for wearineſs.*

Yet they were not off by much of the Inchanted-Ground; but only now they could ſee one another better, and alſo the way wherein they ſhould walk.

Now when they were almoſt at the end of this ground, they perceived that a little before them was a ſolemn noiſe of one that was much concerned. So they went on and looked before them, and behold they ſaw as they thought, *A man upon his knees*, with hands and eyes lifted up, and ſpeaking, as they thought, earneſtly to one that was above: They drew nigh, but could not tell what he ſaid; ſo they went ſoftly, till he had done. When he had done, he got up, and began to run towards the cœleſtial city. Then Mr. Great-heart called after him, ſaying, So ho, Friend, Let us have your company, if you go, as I ſuppoſe you do, to the cœleſtial city. So the man ſtopped, and they came up to him. But ſo ſoon as Mr. Honeſt ſaw him, I know this man. Then ſaid Mr. Valiant-for-truth, Prithee, Who is it? 'Tis one, ſaid he, that comes from whereabouts I dwelt, his name is Stand-faſt, he is certainly a right good pilgrim. *Standfaſt on his knees on the Inchanted-Ground.* *The Story of Stand-faſt.*

So they came up to one another, and preſently Stand-faſt ſaid to Old Honeſt, Father Honeſt, Are you there? Aye, ſaid he, that I am, as ſure as you are there. Right glad am I, ſaid Mr. Stand-faſt, that I have found you on this road. And as glad am I, ſaid the other, that I eſpied you upon your knees. Then Mr. Standfaſt bluſhed, and ſaid, But why, Did you ſee me? Yes, that I did, quoth t'other, and from my heart was glad at the ſight. Why, what did you think, ſaid Standfaſt? Think, ſaid old Honeſt, What ſhould I think? I thought we had an honeſt man upon the road, therefore ſhould have his company by and by. If you think not amiſs, how happy am I! But if I be not as I ſhould, 'tis I alone muſt bear it. That is true, ſaid the other, but your fear doth further confirm me, that things are right between the prince of pilgrims and your ſoul: For he ſaith, *Bleſſed is the man that feareth always.* *Talk betwixt him and Mr. Honeſt.*

Valiant.

They found him at prayers.

Valiant. Well, but brother, I pray thee tell us, What was the cauſe of thy being upon thy knees, even now? Was it for ſome obligations laid by ſpecial mercies upon thee, or how?

Standfaſt. Why, we are, as you ſee, upon the Inchanted-Ground; and as I was coming along, I muſed with myſelf of what a dangerous nature the road in this place was, and how many that had come even thus far on pilgrimage had been here ſtopt, and been deſtroyed. I thought alſo of the manner of death, with which this place deſtroyed men. Thoſe that die here, die of no violent diſtemper: The death with which ſuch do die, is not grievous to them. For he that goeth away in his ſleep, begins that journey with pleaſure. Yes, ſuch acquieſce in the will of that diſeaſe.

What it was that fetch'd him upon his knees.

Hon. Then Mr. Honeſt, interrupting him, ſaid, Did you ſee the two men aſleep in the arbour?

Standfaſt. Aye, aye, I ſaw Heedleſs and alſo Too-bold there; and for aught I know, that there they will be until they rot: But let me go on with my tale: As I was thus muſing, as I ſaid, there was one in pleaſant attire, but old, who preſented herſelf unto me, and offer'd me three things, to wit, her body, her purſe, and her bed. Now the truth is, I was both weary and ſleepy; I was alſo as poor as a howlet, and that perhaps the witch knew. Well, I repulſed her once and twice, but ſhe put by my repulſes, and ſmiled. Then I began to be angry, but ſhe matter'd that nothing at all. Then ſhe made offers again, and ſaid, *If I would be ruled by her, ſhe would make me great and happy. For,* ſaid ſhe, *I am the miſtreſs of the world, and men are made happy by me.* Then I aſked her name, and ſhe told me, It was madam Bubble. This ſet me farther from her, but ſhe ſtill followed me with her inticements. Then I betook me, as you ſee, to my knees, and with hands lifted up, and cries, I prayed to Him that ſaid He would help me. So juſt as you came up, the gentlewoman went her way. Then I continued to give thanks for this great deliverance; for I verily believe ſhe intended no good, but rather thought to make a ſtop of me in my journey.

Prov. x. 7.

Madam Bubble: Or, This vain world.

Hon. Without doubt, her deſigns were bad. But ſtay, now you talk of her, methinks I either have ſeen her, or have heard ſome ſtory of her.

Stand. Perhaps you have done both.

Hon. Madam Bubble! Is ſhe not a tall comely dame, ſomewhat of a ſwarthy complexion?

Stand. Right, you hit it, ſhe is juſt ſuch a one.

Hon. Doth ſhe not ſpeak very ſmoothly, and give you a ſmile at the end of every ſentence?

Stand. You fall right upon it again, for theſe are her very actions.

Hon.

Hon. Doth ſhe not wear a great purſe by her ſide, and is not her hand often in it, fingering her money, as if it were her heart's delight?

Stand. 'Tis juſt ſo; had you ſtood by all the while, you could not more amply have ſet her forth before me, and have better deſcribed her features.

Hon. Then he that drew her picture was a good limner, and he that wrote of her ſaid true.

Great. This woman is a witch, and it is by means of her ſorceries, that this ground is inchanted: Whoever doth lay their head down in her lap, had as good lay it down upon that block over which the axe doth hang; and whoever lays their eyes upon her beauty, are counted the enemies of God. This is ſhe that maintaineth in their ſplendor, all thoſe that are the enemies of pilgrims. Yea, this is ſhe that hath brought off many a man from a pilgrim's life. She is a great goſſipper; ſhe is always, both ſhe and her daughters, at one pilgrim's heels or another, now commending and then preferring the excellencies of this life. She is a bold impudent ſlut; ſhe will talk with any man. She always laugheth poor pilgrims to ſcorn, but highly commends the rich. If there be one cunning to get money in a place, ſhe will ſpeak well of him from houſe to houſe; ſhe loveth banquetting and feaſting mainly well: She is always at one full table or another. She has given it out in ſome places, That ſhe is a goddeſs, and therefore ſome do worſhip her. She has the time and open places in cheating; and ſhe will ſay and avow it, That none can ſhew a good comparable to hers. She promiſes to dwell with childrens children, if they will but love and make much of her. She will caſt out of her purſe gold, like unto duſt in ſome places, and to ſome perſons: She loves to be ſought after, ſpoken well of, and to lie in the boſoms of men. She is never weary of commending her commodities, and ſhe loves them moſt that think beſt of her. She will promiſe crowns and kingdoms, if they will but take her advice; yet many has ſhe brought to the halter, and ten thouſand times more, to hell.

The world.

James iv. 14.
1 John ii. 15.

Stand. Oh! ſaid Standfaſt, What a mercy is it that I did reſiſt her; for, Whither might ſhe have drawn me.

Great. Whither! Nay, none but God knows. But in general, to be ſure ſhe would have drawn thee into many fooliſh and hurtful luſts, which drown men in deſtruction and perdition.

1 Tim. vi. 9.

'Twas ſhe that ſet Abſalom againſt his father, and Jeroboam againſt his maſter. 'Twas ſhe that perſuaded Judas to ſell his Lord; and that prevailed with Demas to forſake the godly pilgrim's life: None can tell of all the miſchief ſhe doth; ſhe makes variance betwixt rulers and ſubjects; betwixt parents and children; betwixt neighbour and neighbour, betwixt a man and his wife, between a man and himſelf, and betwixt the fleſh and the ſpirit.

Where-

Wherefore, good maſter Standfaſt, be as your name is, and when you have done all, Stand.

At this diſcourſe, there was among the pilgrims, a mixture of joy and trembling; but at length they brake out and ſang:

What danger is the pilgrim in!
How many are his foes!
How many ways there are to ſin,
No living mortal knows.
Some in the ditch ſpoil'd are, yea, can
Lie tumbling in the mire:
Some, tho' they ſhun the frying-pan,
Do leap into the fire.

After this I beheld until they were come unto the land of Beulah, where the ſun ſhineth night and day. Here, becauſe they were weary, they betook themſelves awhile to reſt. And becauſe this country was common for pilgrims, and becauſe the orchards and vineyards that were here belonged to the king of the cœleſtial country, therefore they were licenſed to make bold with any of his things. But a little while ſoon refreſhed them here; for the bells did ſo ring, and the trumpets continually ſounding ſo melodiouſly, that they could not ſleep, and yet they received as much refreſhing, as if they had ſlept their ſleep never ſo ſoundly. Here alſo the noiſe of them that walked in the ſtreet was, *More pilgrims are come to town.* And another would anſwer, ſaying, *And ſo many went over the water, and were let in at the golden gate to-day.* They would cry again, *There is now a whole legion of Shining Ones juſt come to town: By which we know there are more pilgrims upon the road; for here they are come to wait for them, and to comfort them after their ſorrows.* Then the pilgrims got up, and walked to and fro; but how were their eyes filled with cœleſtial viſions! In the land they heard nothing, ſaw nothing, felt nothing, ſmelt nothing, taſted nothing, that was offenſive to their ſtomach or mind; only when they taſted of the water of the river over which they were to go, they thought that it taſted a little bitteriſh to the palate, but it proved ſweet when it was down.

1ſt Part, p. 15. 16.

Death bitter to the fleſh, but ſweet to the ſoul.

In this place there was a record kept of the names of them that had been pilgrims of old, and a hiſtory of the famous acts that they had done: It was here alſo much diſcourſed, how the river to ſome has its flowings, and what ebbings it has had while others have gone over. It has been in a manner dry for ſome, while it has overflowed its banks for others.

Death hath its ebbings and flowings like the tide.

In this place the children of the town would go into the kitchen-gardens, and gather noſegays for the pilgrims, and bring them to them with affection. Here alſo grew Camphire and

Spike-

Spikenard, Saffron, Callamus, and Cinamon, with all its trees of Frankincenſe, Myrrh, and Aloes, with all chief ſpices. With theſe the pilgrims chambers were perfumed while they ſtaid here; and with theſe were their bodies anointed, to preſerve them to go over the river, when the time appointed was come.

Now while they lay here, and waited for the good hour, there was a noiſe in the town, That there was a poſt come from the cœleſtial city, with matters of great importance, to one Chriſtiana, the wife of one Chriſtian the pilgrim: So enquiry was made for her, and the houſe was found out where ſhe was. So the poſt preſented her with a letter: The contents were, *Hail good woman! I bring thee tidings, that the maſter calleth for thee, and expecteth that thou ſhouldeſt ſtand in his preſence in cloaths of immortality, within theſe ten days.*

A meſſenger of death ſent to Chriſtiana.

His meſſage.

When he had read this letter to her, he gave her therewith a ſure token that he was a *true meſſenger*, and was come to bid her make haſte to be gone. The token was, *An arrow ſharpned with love, let eaſily into her heart, which by degrees wrought ſo effectually with her, that at the time appointed ſhe muſt be gone.*

How welcome death is unto thoſe that are willing to die.

When Chriſtiana ſaw that her time was come, and that ſhe was the firſt of this company that was to go over, ſhe called for Mr. Great-heart her guide, and told him how matters were. He told her, He was heartily glad of the news, and could have been glad had the poſt come for him. Then ſhe deſir'd he would give advice how all things ſhould be prepared for her journey.

Her ſpeech to the guide.

So he told her ſaying, Thus and thus it muſt be, and we that ſurvive will accompany you to the river-ſide.

Then ſhe called for her children, and gave them her bleſſing, and told them, That ſhe had read with comfort, the mark that was ſet in their foreheads, and was glad to ſee them with her there, and that they had kept their garments ſo white. Laſtly, She bequeathed to the poor that little ſhe had, and commanded her ſons and daughters to be ready againſt the *meſſenger* ſhould come for them.

To her children.

When ſhe had ſpoken theſe words to her guide, and to her children, ſhe called for Mr. Valiant-for-truth, and ſaid unto him, Sir, You have in all places ſhewed yourſelf true-hearted, both faithful unto death, and my king ſhall give you a crown of life. I would alſo intreat you to have an eye to my children; and if at any time you ſee them to faint, ſpeak comfortably to them. For my daughters, my ſons wives, they have been faithful, and a fulfilling of the promiſe upon them will be their end. But ſhe gave Mr. Stand-faſt a ring.

To Mr. Valiant.

To Mr. Stedfaſt.

Then ſhe called for Mr. Honeſt,, and ſaid of him,

To Mr. Honeſt. *Behold an Iſraelite indeed, in whom is no guile.* Then ſaid he, I wiſh you a fair day, when you ſet out for mount Zion, and ſhall be glad to ſee that you go over the river dry-ſhod. But ſhe anſwered, Come wet, come dry, I long to be gone; for however the weather is in my journey, I ſhall have time enough when I come there, to ſit down and reſt me, and dry me.

Then in came that good man Mr. Ready-to-halt, to

To Mr. Ready-to-hault. ſee her. So ſhe ſaid to him, Thy travel hitherto has been with difficulty, but it will make thy reſt the ſweeter. But watch and be ready; for at an hour when you think not, the meſſenger may come.

After him came in Mr. Deſpondency and his daughter Much-afraid, to whom ſhe ſaid, You ought with thankfulneſs, for

To Mr. Deſpondency and his daughter. ever to remember your deliverance from the hand of giant Deſpair, and out of Doubting-Caſtle. The effect of that mercy, that you are brought with ſafety hither. Be you watchful, and caſt away fear; be ſober, and hope to the end.

Then ſhe ſaid to Mr. Feeble-mind, Thou waſt delivered from the mouth of giant Slay-good, that thou mighteſt live in

To Mr. Feeble-mind. the light of the living, and ſee the king with comfort: Only I adviſe thee to repent thee of thy aptneſs to fear and doubt of his goodneſs before he ſends for thee; leſt thou ſhouldeſt, when he comes, be forced to ſtand before him for that fault with bluſhing.

Now the day drew on that Chriſtiana muſt be gone.

Her laſt day and manner of departure. So the road was full of people to ſee her take her journey. But behold all the banks beyond the river were full of horſes and chariots, which were come down from above, to accompany her to the city-gate. So ſhe came forth, and entered the river, with a beckon of farewel, to thoſe that followed her to the river-ſide. The laſt words that ſhe was heard to ſay, were, *I come, Lord, to be with thee, and bleſs thee.*

So her children and friends returned to their place, for thoſe that waited for Chriſtiana had carried her out of their ſight. So ſhe went and called, and entered in at the gate, with all the ceremonies of joy, that her huſband Chriſtian had entred with before her.

At her departure the children wept. But Mr. Great-heart and Mr. Valiant play'd upon the well-tun'd cymbal and harp of joy. So all departed to their reſpective places.

In proceſs of time there came a poſt to the town again, and his buſineſs was with Mr. Ready-to-halt. So he enquired

Mr. Ready-to-halt ſummoned. him out, and ſaid, *I am come to thee, in the name of him whom thou haſt loved and followed, though upon crutches. And my meſſage is to tell thee, That he ex-*

pects

into brin-

preſs thee at his table to ſup with him in his kingdom, the next day after Eaſter: Wherefore prepare thyſelf for thy journey.

Then alſo he gave him a token that he was a meſſenger, ſaying, *I have broken the golden bowl, and looſed the ſilver cord*

After this Mr. Ready-to-hault called for his fellow pilgrims and told them, ſaying, *I am ſent for, and God ſhall ſurely viſit you alſo.* So he deſired Mr. Valiant to make his will. And becauſe he had nothing to bequeath to them that ſhould ſurvive him, but his crutches and his good wiſhes, therefore thus he ſaid, *Theſe crutches I bequeath to my ſon that ſhall tread in my ſteps, with an hundred warm wiſhes, that he may prove better than I have been.*

Then he thank'd Mr. Great-heart for his conduct and kindneſs, and addreſs'd himſelf to his journey. Now when he came to the bank of the river, he ſaid, *Now I ſhall have no more need of theſe crutches, ſince yonder are chariots and horſes for me to ride on*: The laſt words he was heard to ſay, were, *Welcome Life.* So he went his way.

After this Mr. Feeble-mind had tidings brought him, that the poſt ſounded his horn at the chamber-door. Then he came and told him, ſaying, *I come to tell thee that my maſter hath need of thee, and that in a very little time thou muſt behold his face in brightneſs:* And take this for a token of the truth of my meſſage: *Thoſe that look out at the windows ſhall be darkened.*

Then Mr. Feeble-mind called for his friends and told them what errand had brought unto him, and what token he had received of the truth of the meſſage, Then ſaid he, *Since I have nothing to bequeath to any, to what purpoſe ſhould I make a will? As for my feeble-mind, that I will leave behind, for that I have no need of it in the place whither I go, nor is it worth beſtowing upon the pooreſt pilgrim: Wherefore, when I am gone, I deſire that you Mr. Valiant would bury me in a dunghill,* He makes his will.

This done, and the day being come in which he was to depart, he entred the river, as the reſt: His laſt words were, *Hold out with faith and patience.* So he went over to the other ſide. *His laſt words.*

When days had many of them paſſed away, Mr. Deſpondency was ſent for; for a poſt was come, and brought this meſſage to him, *Trembling man! Theſe are to ſummon thee to be ready with the king by the next Lord's day, to ſhout for joy for thy deliverance from all thy doubtings.* *Mr. Deſpondency ſummoned.*

Then ſaid the meſſenger, That my meſſage is true, take this for a proof. So he gave him a *graſs-hopper to be a burden unto him.* Now Mr. Deſpondency's daughter, whoſe name was Much-afraid, ſaid when ſhe heard what was done, *That ſhe would go with her father.* Then Mr. Deſpondency ſaid to his friends, Myſelf and my daughter, you know Eccleſ. xxi. 5. *His daughter goes too.*

know what we have been, and how troubleſome we have behaved ourſelves in every company. My will, and my daughter's is, that our deſponds and ſlaviſh fears, be by no man ever received, from the day of our departure, for ever; for I know that after my death, they will offer themſelves to others. For, to be plain with you, They are gueſts which we entertain'd when we firſt began to be pilgrims, and could never ſhake them off after. And they will walk about and ſeek entertainment of pilgrims, but no, our ſakes ſhut the door upon them.

His will.

When the time was come for them to depart, they went to the brink of the river. The laſt words of Mr. Deſpondency were, *Farewel night; Welcome day.* His daughter went through the river ſinging, but none could underſtand what ſhe ſaid.

His laſt words.

Then it came to paſs, awhile after, that there was a poſt in the town, that enquired for Mr. Honeſt. So he came to the houſe where he was, and delivered into his hands theſe lines: *Thou art commanded to be ready this day ſeven-night to preſent thyſelf before the Lord at his father's houſe.* And for a token that my meſſage is true, *All the daughters of muſick ſhall be brought low.* Then Mr. Honeſt called for his friends, and ſaid unto them, *I die, but I ſhall make no will. As for my Honeſty it ſhall go with me; let him that comes after be told of this.* When the day that he was to be gone was come, he addreſſed himſelf to go over the river. Now the river at that time over-flowed the banks in ſome places; but Mr. Honeſt in his life-time had ſpoken to one Good-Conſcience to meet him there, the which he alſo did, and lent him his hand, and alſo help'd him over. The laſt words of Mr. Honeſt were, *Grace reigns*: So he left the world.

Mr. Honeſt ſummoned.

He makes no will.

Eccl. xxii. 14.

Good-Conſcience helps Mr. Honeſt over the river.

After this 'twas noiſed abroad, that Mr. Valiant-for-truth was taken with a ſummons by the ſame poſt as the other; and had for this a token that the ſummons was true, *That his pitcher was broken at the fountain.* When he underſtood it he called for his friends, and told them of it. Then ſaid he, *I am going to my father's, and tho' with great difficulty I got hither, yet now I do not repent me of all the trouble I have been at, to arrive where I am. My* ſword *I give to him that ſhall ſucceed me in my pilgrimage, and my* courage *and* ſkill *to him that can get it: My* marks *and* ſcars *I carry with me, to be a witneſs for me that I have fought his battle, who will now be my rewarder.* When the day that he muſt go hence was come, many accompany'd him to the river-ſide, into which as he went, he ſaid, *Death, where is thy ſting?* and as he went down deeper, *Grave, where is thy victory?* So he paſſed over, and all the trumpets ſounded for him on the other ſide.

Mr. Valiant-for-truth ſummoned.

Eccleſ. xii. 6.

His laſt words.

Then

Then there came forth a ſummons for Mr. Stand-faſt. This Mr. Stand-faſt was he that the pilgrims found upon his knees in the Inchanted-Ground. And the poſt brought it him open in his hands. The contents whereof were, *That he muſt provide for a change of life, for his maſter was not willing that he ſhould be ſo far from him any longer.* At this Mr. Stand-faſt was put into a muſe: Nay, ſaid the meſſenger, you need not doubt of the truth of my meſſage; for there is a token of the truth thereof, *The wheel is broken at the ciſtern.* Then he called to him Mr. Great-heart, who was their guide, and ſaid unto him, Sir, Altho' it was not my hap to be much in your good company in the days of my pilgrimage, yet ſince the time I knew you, you have been profitable to me. When I came from home, I left behind me a wife and five ſmall children; let me intreat you at your return (for I know that you go and return to your maſter's houſe, in hopes that you may be a conductor to more of the holy pilgrims) that you ſend to my family, and let them be acquainted with all that hath, and ſhall happen unto me. Tell them moreover of my happy arrival at this place, and of the preſent bleſſed condition that I am in. Tell them alſo of Chriſtian and Chriſtiana his wife, and how ſhe and her children came after her huſband. Tell them alſo of what a happy end ſhe made, and whither ſhe is gone. I have little or nothing to ſend to my family, except it be my prayers and tears for them, of which it will ſuffice if you acquaint them, if per-adventure they may prevail.

Mr. Stand-faſt is ſummoned.

Eccleſ. xii. 6.

He calls for Mr. Great-heart.

His ſpeech to him.

His errand to his family.

When Mr. Stand-faſt had thus ſet things in order, and the time being come for him to haſte him away, he alſo went down to the river. Now there was a great calm at that time in the river; wherefore Mr. Stand-faſt, when he was about half way in, ſtood awhile, and talked to his companions that waited upon him thither; and he ſaid, This river has been a terror to many; yea, the thoughts of it alſo have often frighted me; now methinks I ſtand eaſy, my feet are fixed upon that on which the feet of the prieſt that bare the ark of the covenant ſtood, while Iſrael went over the river Jordan. The waters indeed are to the palate bitter, and to the ſtomach cold; yet the thoughts of what I am going to, and of the conductor that waits for me on the other ſide, doth lie as a glowing coal at my heart.

His laſt words.

Job iii. 17.

I ſee myſelf now at the end of my journey; my toilſome days are ended: I am going to ſee that face that was ſpit upon for me.

I have formerly lived by hear-ſay and faith; but now I go where I live by ſight, and ſhall be with him in whoſe company I delight myſelf.

I have loved to hear my Lord ſpoken of; and where-ever I have ſeen the print of his ſhoe in the earth, there have I coveted to ſet my foot on.

His

His name has been to me as a *civet-box*; yea, ſweeter than all perfumes. His voice to me has been moſt ſweet; and his countenance I have more deſired than they that have moſt deſired the light of the ſun: His words I did uſe to gather for my food, and for antidotes againſt my faintings. He hath held me, and hath kept me from my iniquities; yea, my ſteps have been ſtrengthened in his way.

Now, while he was thus in diſcourſe, his countenance changed, his *ſtrong man* bowed under him, and after he had ſaid, *Take me, for I come unto thee*, he ceaſed to be ſeen of them.

But glorious it was to ſee, how the open region was filled with horſes and chariots, and with trumpeters, and pipers, with ſingers and players on ſtringed inſtruments, to welcome the PILGRIMS as they went up, and followed one another in at the gate of the beautiful city.

As for Chriſtiana's children, four boys that Chriſtiana brought, with their wives and children, I did not ſtay where I was till they were gone over. Alſo ſince I came away, I heard one ſay that they were yet alive, and ſo would be for the increaſe of the CHURCH in that place where they were for a time.

Shall it be my lot to go that way again, I may give thoſe that deſire it, an account of what I here am ſilent about: Mean time, I bid my *Reader*,

FAREWELL.

F I N I S.

THE PILGRIM'S PROGRESS FROM THIS WORLD TO *That* which is to *Come*;

The THIRD PART.

Delivered under the SIMILITUDE of a

DREAM;

SHEWING

The ſeveral DIFFICULTIES and DANGERS he met with, and the many Victories he obtained over the WORLD, the FLESH, and the DEVIL:

TOGETHER WITH

His happy Arrival at the Cœleſtial City, and the Glory and Joy he found to his Eternal Comfort.

To which is added,

The LIFE and DEATH of

JOHN BUNYAN, Author of [The *Firſt* and *Second Parts*; Compleating the Whole Progreſs.]

The THIRTIETH EDITION.

LONDON:

Printed and Sold by all the Bookſellers. 1761.

THE PREFACE TO THE Chriſtian Reader.

Reader,

IN this Book *is ſet forth a tedious pilgrimage, through the many dangerous hazards of the wilderneſs of this world, to the heavenly Canaan of eternal reſt and peace: In which, tho' under the Similitude of a Dream, is lively repreſented the ſtate of our chriſtian warfare; wherein fighting valiantly under the banner of Chriſt, the great captain of our ſalvation, we ſhall aſſuredly overcome our ſpiritual enemies, and be victorious conquerors over thoſe temptations that beſet frail human nature, and would hinder us from leaving in good time, the city of* Deſtruction *(which is this world, and its fruitleſs pleaſures, cares, and incumbrances) to journey towards the heavenly* Jeruſalem, *which is the true centre of our endleſs happineſs, in the fruition of unſpeakable and ſoul-raviſhing joys, that know no date nor conſumption.*

This has been in the former, as well as preſent age, a way of writing that has been extreamly taking, repreſenting to the mind things that command our ſerious thoughts and attention, and work more upon the minds of men, than if delivered in plainer terms; however, to the diſcerning chriſtian there is nothing in this that is obſcure and difficult

to be underſtood, nothing but what is grounded upon ſacred truths, and the mercies of God in Jeſus Chriſt, held forth to us by his aſſured word.

It is a piece ſo rare and tranſcending what has hitherto been publiſh'd of this kind, that I dare, without any further apology, leave it to the cenſure of all mankind, who are not partial or biaſſed. And ſo, not doubting but it will render comfort and delight, I ſubſcribe myſelf, as hertofore,

Your ſoul's hearty well-wiſher, and fellow-labourer in the vineyard of our Lord Jeſus,

J. B.

To his worthy Friend, the Author of *The Third Part of the Pilgrim's Progreſs*, upon Peruſal thereof, &c.

THO' many things are writ to pleaſe the age
Amongſt the reſt, for this I dare engage,
Where virtue dwells, it will acceptance find,
And to your pilgrim, *moſt that read, be kind,*
But all to pleaſe, would be a taſk as hard,
As for the winds from blowing to be barr'd.
The pious chriſtian *in a mirrour here*
May ſee the promis'd land, and without fear
Of threaten'd danger, bravely travel on
Until his journey he has ſafely gone,
And does arrive upon the happy ſhore,
Where joys increaſe, and ſorrow is no more.
This is a DREAM not fab'lous, as of old,
In this expreſs the ſacred truths are told
That do to our eternal peace belong
And after mourning change unto a ſong
Of glorious triumphs, that are without end,
If we but bravely for the prize contend.
No pilgrimage like this can make us bleſt,
Since it us brings to everlaſting reſt.
So well in every part the ſcene is laid,
That it to charm the reader, may be ſaid
With curious fancy, and create delight,
Which to an imitation muſt invite.
And happy are they, that through ſtormy ſeas,
And dangers, ſeek adventures like to theſe;
Who ſell the world for this great pearl of price,
Which, once procur'd, will purchaſe Paradiſe:
He who in ſuch a bark does ſpread his ſails,
Need never fear at laſt thoſe proſp'rous gales,
That will conduct him to a land where he
Shall feel no ſtorms, but in a calm ſhall be;
Where, crown'd with glory, he ſhall ſit and ſing
Eternal praiſe to his redeeming king,
Who conqu'ring death deſpoiled of his ſting.

So wiſhes your faithful friend,

B. D.

Theſe

These Lines are humbly Recommended to the READER; [Written upon the Perusal of this BOOK, &c.

IN reading of this BOOK, *I plainly find,*
The thoughts are suited to the author's mind:
For he who virtue loves, of virtue speaks,
And the strong chain of vice with courage breaks;
What here at first seem'd clouded, soon reveals
The pilgrim's *joys, which he no more conceals;*
But till he tires his patience and his love,
To travel tow'rds the kingdom that's above,
Some interposing fears have time to reign;
But those by faith expell'd his soul again
Clears up, and like the bow that paints the skies
After a shower, (on which mankind relies
As a sure pledge, the deluge shall no more
Make all one boundless sea without a shore)
Gives certain hopes that heaven's anger's past,
And he his lot in a bless'd Land has cast.
You write so plainly, that the weakest mind,
Under similitudes may comfort find.
A guide you give, that by the hand does lead
Those pilgrims *that the heavenly roads do tread,*
And tells them always where the danger is;
How to step over, or to wisely miss
The stumbling-blocks that Satan *daily lays*
To overthrow them that mind not their ways:
So being bruis'd against rocks of despair,
Or doubt, or fear, they know not how nor where,
They faint and languish in the middle way,
Or back to Egypt haste without delay,
Preferring darkness to the glorious day
They were approaching. This book *has my voice,*
And is, of all in this kind, the most choice;
Peruse it well, and you will find it reach
From earth to heav'n, in what it well does teach:
If you'd be blest, then mind what it does preach.

L. C.

THE

THE

PILGRIM'S PROGRESS,

Delivered under the SIMILITUDE of a

DREAM.

The THIRD PART.

AFTER the two former dreams concerning Chriſtian, and Chriſtiana his wife, with their children and companions pilgrimage from the city of Deſtruction, to the region of Glory; I fell aſleep again, and the viſions of my head returned upon me. I dreamed another dream, and behold, there appeared unto me a great multitude of people, in ſeveral diſtinct companies and bands, travelling from the city of Deſtruction, the town of Carnal Policy, the village of Morality, and from the reſt of the cities, towns, villages, and hamlets that belong to the valley of Deſtruction: For ſo was the whole country called that lay on this ſide of the wicket-gate, which the man Evangeliſt ſhewed unto Chriſtian; and ſo was alſo all that country called, that was ſituated wide of the gate on the right-hand, and on the left extending itſelf along the walls and borders of that region, wherein lay the way to the heavenly country. This was the name of that country, even the valley of Deſtruction.

Now I ſaw in my dream, that all the highway roads, and lanes, that led from the valley of Deſtruction towards the gate of the way of life, were full of people, who were travelling toward that gate, and ſome of them walked along very vigorouſly, others halted, and grew weary, through the violent heat of the ſeaſon, which made them even ready

to

to faint; for it was in the * hotteſt time of all the year; and the ſun burnt up the herb of the field, and ſcorched the poor travellers, ſo that many of them were forced to ſit down and reſt themſelves; and in the night time many of them returned back again to their old habitations; others more hardy than the reſt, went on till they came to the Slough-of-Deſpond, where Pliable forſook Chriſtian, and there falling into the filth and mire of that place, were ſo diſheartened, that they returned in whole droves to their own dwellings again; and very few there were who would venture through the Slough; yet ſome got very dextrouſly over the ſteps, without being in the leaſt bemired, whilſt others, through ignorance, or heedleſneſs, miſſing thoſe ſteps, were forced to wade through the dirt, which was very deep, and made their paſſage exceeding painful; but at length, with much ado, they weather'd the point, and maſter'd the difficulties of that horrid quagmire, and got ſafe upon dry ground.

* *Time of perſecution.*

Among the reſt of the travellers that got over this Slough, I ſaw a young man of an amiable countenance, walking by himſelf, after he had got clear of the Slough; but he was all over bedaubed with the filth of that place, which made him go very heavily on; for what with ſtruggling to get thro', and what with the apprehenſions he lay under during his paſſage, he was extreamly weakned, and his joints were looſened: Beſides, it was the nature of the dirt of this place, to cauſe a trembling and diſorder in the limbs of thoſe that were defiled with it, and to whatſoever part of their body it ſtuck, there it would do them ſome injury. Now the young man being all over clammed with it, he went with a very ſlow pace, his head hanging down, his hands quivering, and his feet tripping at the leaſt unevenneſs or ruggedneſs in the way, and a ſpeck or two of the dirt being ſpatter'd in his eyes, made him dim-ſighted, ſo that he groped along like one that is blind, and ſometimes ſtepped out of the path.

In this condition he was, when at length I ſaw in my dream, that he ſat down upon the ground to bemoan his ſad eſtate, and he wept very bitterly; and behold, a bright cloud hovered over his head, which gradually deſcending, overſhadowed him, and out of the cloud a hand was reached forth, which, with the tears that ran like rivers from his eyes, waſhed the dirt from off his face and his whole body, ſo that in a moment (as it were) his ſight and his ſtrength were reſtored to him again, and a voice came out of the cloud, ſaying, *Son of man, go on in the ſtrength of the Lord thy God.* So he was mightly comforted and refreſhed after this, and began to rouze up himſelf, being more nimble and active, more vigorous and ſtrong than ever he was before; and his eyes being healed alſo, he clearly ſaw the ſhining light that Evangeliſt ſhewed to Chriſtian. Then he tript along over the plain, and made directly up to the ſhining light, by means of which he quickly found the wicked-gate; at which he knocked aloud, minding what was written over the gate, viz. *Knock, and it ſhall be opened.*

Now

Now I ſaw in my dream, that as ſoon as he had knocked at the wicket-gate, a whole ſhower of arrows ſhot at him from the caſtle of Belzebub, ſo that he was wounded in ſeveral places, and extreamly frighted at the adventure; which made him knock again and again, very hard, for fear that thoſe that ſhot at him ſhould come and kill him outright, before he could get in: But preſently, to his great comfort, the gate was open'd to him, and when he that open'd the gate ſaw the arrows ſticking in his fleſh, he bid him haſte in, for fear of more danger: So he ſtepped in, and made obeyſance to the man that open'd the gate, for he ſeem'd to be a perſon worthy of reverence, by his grave countenance and compos'd behaviour. So he ſpake to the man, whoſe name was Good-will, and ſaid, Sir, having heard of the fame of the heavenly country, and being inform'd by ſeveral travellers, that the way to it was by this gate, I being weary of living in the valley of Deſtruction, and earneſtly deſirous to ſee that region of bliſs, humbly made bold to knock at this gate, which you have been graciouſly pleaſed to open to me; for which high favour I return you my humble and hearty thanks: But as I ſtood at the gate, after I had knocked the firſt time, I was ſhot with theſe arrows, which you ſee ſticking in my fleſh, and fear I am mortally wounded, for my ſpirits fail me, and there is a miſt before my eyes. And with that he fell at Good-will's feet, begging him to tell him where he might find one that had ſkill to probe his wounds, and cure him if not mortal. So Good-will taking compaſſion on the young man, aſked him his name: My name, replied the young man, is Tender-conſcience, I was born and bred in the town of Vain-delights. Then Good-will, having regiſter'd the young man's name, wrote a certificate and gave it to him, bidding him deliver it at the next houſe, which was the houſe of the Interpreter, withal ſhewing him the way to it, for it was but a little way off from the gate: There, ſays he, you will find a remedy for your wounds, and ſee many glorious things.

Then I ſaw in my dream, that Good-will gave to Tender-conſcience a ſtrong crutch made of Lignum-Vitæ, or the tree of life, to reſt himſelf upon, and eaſe his feet as he went along, he having nothing before in his hand, but a weak twig of Vain-opinions, which he gather'd from the tree of Knowledge, growing on the banks of the waters of Confuſion. This weak read was all the ſtaff that Tender-conſcience leaned upon in his journey; till ſuch time as Good-will, bidding him throw it away, gave him the aforeſaid crutch, which he bid him be ſure not to part with, for that it would be of ſingular uſe to him all the way, and eſpecially now he was wounded; for it had a particular virtue to ſtay the bleeding of wounds. So Good-will having given Tender-conſcience ample directions to find the way, bid him farewel, and left him to go forward on his journey.

Then Tender-conſcience began to pluck up his ſpirits, being much comforted, eaſed, and ſupported by the crutch which Good-will had given him; for no ſooner was he in poſſeſſion of it, but his wounds abated in bleeding, and by that time it grew warm in his hand, it ſent forth a certain odoriferous perfume, which exceedingly refreſhed his

ſpirits,

ſpirits, and he found himſelf grow ſtronger and ſtronger, by the healing virtue of this wonderful crutch. Thus travell'd he, till at length he arrived at the houſe of the Interpreter, where knocking at the door, one preſently opened it, and aſked his buſineſs; Tender-conſcience made anſwer, I would ſpeak with the Interpreter, who I underſtand is the maſter of the houſe: So he called the Interpreter, who came forthwith to Tender-conſcience, and demanded what he would have.

Tender-conſcience. Sir, ſaid Tender-conſcience, I was recommended to you by one Good-will, who keeps yonder wicket-gate: For travelling from the town where I was born, in the valley of Deſtruction, toward the region of life, I came to the wicket-gate, as I was directed, and as ſoon as I had knock'd there, I was ſhot with theſe arrows that you ſee now ſticking in my fleſh, and when the gate was open'd, I made my condition known to Good-will, and told him, I was afraid ſome of my wounds were mortal, deſiring him to acquaint me where I might find a phyſician; ſo he recommended me to you, giving me this certificate of his hand, and bidding me deliver it to you, aſſuring me, that in this place I ſhould find a remedy for my wounds, and ſee many glorious things: He likewiſe gave me this ſtrong crutch, which you ſee in my hand, which has afforded me great comfort and aſſiſtance, by refreſhing my fainting ſpirits, ſupporting me in the way, and putting a ſtop to the exceſſive bleeding of my wounds; but 'tis from you that I hope for the finiſhing cure.

Interp. Welcome, young man, ſaid the Interpreter, after he had read the certificate, come in and partake of the good things of this houſe; and before you go away, I hope to ſee you whole and ſound. So he conducted him into a parlour, and aſk'd him ſeveral queſtions concerning his country, and the manner of his life there; to all which Tender-conſcience gave particular anſwers; giving him an exact account of his education, and how he had ſpent the time of his life 'till that day; after which the Interpreter narrowly ſearch'd the wounds which he had received by the arrows that day, and applied a ſovereign balſam to them, whereby Tender-conſcience became ſtraightways whole and ſound; and the Interpreter cauſed the arrows that he had pulled out of his body to be laid up ſafe, as a memorial of his narrow eſcape from death. Then he carried him into the dining-room, and entertained him at a rich, yet frugal banquet, feaſting him with the beſt reſtoratives in the world, for he conſider'd that Tender-conſcience was weak and feeble, and had a tedious journey to go; therefore he judged it neceſſary to treat him with diet of ſtrong nouriſhment, that he might be the better enabled to undergo the hardſhips of travel in that tireſome road.

After the banquet was over, he carried him into the ſeveral apartments of the houſe, and ſhew'd him all the excellent things which Chriſtian and Chriſtiana his wife, with their children and companions had ſeen in this place. And when it grew toward the going down of the ſun, he conducted Tender-conſcience into the dining-room, where they took a moderate repaſt together, and ſpent the reſidue of the even-

ing

ing in profitable diſcourſe; the Interpreter taking that opportunity to inform him fully of the laws and cuſtoms of that country, and to inſtruct him in his way, with directions what company he ſhould keep or avoid, and how he ſhould behave himſelf all along the road. Then he ſhewed him to his chamber, and left him to his repoſe.

The next morning, by break of day, Tender-conſcience aroſe, and prepared for his journey; and the Interpreter having performed all the good offices of compleat hoſpitality, told him, he would bear him company a little way; which kind offer Tender-conſcience gladly embrac'd, both becauſe he was a ſtranger altogether in thoſe parts, and becauſe he was in love with the Interpreter's good converſation. So they walked out together, and taking their way over a large corn-field, through which there lay a path into the high road from the Interpreter's houſe, they came to a lane, on each ſide of which there ſtood a manor-houſe, with lands belonging to each of them. Then Tender-conſcience took notice, that the grounds of one farm were all in a flouriſhing and proſperous condition, a plentiful crop of corn, lovely fat paſtures, and thoſe well ſtocked with cattle; the fences every where ſtrong and cloſe, and all things in exceeding good caſe: Whereas on the other ſide, the oppoſite farm lay at ſixes and ſevens (as the old ſaying is) ſome part of the ground was over-grown with nettles, briars, and thorns, and all manner of unprofitable weeds; the other part was uncultivated, and lay covered with ſtones, the fences down, and wild beaſts brouzing up and down on what they could find, all things lying at rack and manger; ſo that there was not the leaſt ſign of a future harveſt. At which Tender-conſcience greatly marvelled, and aſked the Interpreter the reaſon, why there was ſo great a difference between the two farms, which lying ſo cloſe together, the one was a daily reproach to the other? To which the Interpreter replied, He that owns the farm on the right-hand, which you behold in ſo fair and flouriſhing a condition, is the king's tenant, as likewiſe is the other, for both the manors belong to the king of the country. Now upon a time, the king taking a progreſs this way, and being informed that he had two fair farms in this place, un-tenanted, and that for want of looking after, they were both run to ruin; (for at that time they were both alike; he put them preſently into the hands of thoſe two men who live in them now, telling them withal, for their encouragement, that they ſhould not only live rent-free, (ſaving ſome homage to be paid at his court) but ſhould alſo be removed to places of ineſtimable dignity and value, provided they would be induſtrious, and cleanſe his farms, and improve them with the beſt huſbandry they could, becauſe he loved not that any of the crown-lands ſhould run to ruin: So theſe two men were put in poſſeſſion of the farms, and each had his houſe and lands apart.

Now the man on the left hand taking a ſurvey of his new farm, and finding it all over-grown with weeds and briars, cover'd with ſtones, and fences down, wild beaſts ranging up and down in the grounds, and all things like a wilderneſs, he ſat down and folded his arms, deſpair-

ing ever to cleanſe his farm, or bring it into any order: So he fell to riotting and drunkenneſs, to gaming and wantonneſs, never regarding his farm, or ſo much as once thinking of it, ſo that he is run deeply in debt, and has loſt his reputation among all his neighbours; and unleſs he ſpeedily take up, and ſet himſelf to cleanſing and manuring his farm, he will certainly fall into the king's diſpleaſure, who will caſt him into priſon for neglecting his farm (for ſo he threatned them at the firſt) whence he cannot eſcape, till he has made full ſatisfaction to the king for his heinous offence.

But on the contrary, the tenant on the right-hand, having ſurvey'd his farm in like manner as the other did, and finding it in the ſame condition, all to ruin and diſorder, he conſider'd with himſelf the great favour he had received in being entruſted with one of the king's farms, and how heinous a crime it would be to ſlight ſuch a benefit as was propoſed to him, both for the preſent and future, if he would but improve his gift. Then he conſider'd likewiſe, that though it was a great farm, and in a manner like a wilderneſs, yet by endeavouring every day to cleanſe it, in time he ſhould compaſs the whole.

Theſe conſiderations made him ſet about it with all ſpeed, and he began by little and little to weed it, and remove the ſtones from off the ground; and ſo by daily labouring at it, he at length reduced it to this good order that you ſee it in now; and now he is in aſſured hopes of obtaining the king's promiſe, and of being removed to a more noble and honourable ſtation.

In my opinion, ſaid Tender-conſcience, the farmer on the left-hand is very much to blame, in neglecting ſo fair an opportunity of raiſing himſelf: Had he but followed the ſteps of his oppoſite neighbour, and done ſomething every day toward the cleanſing of his farm, he might by this time have reaped the benefit of it, and had the return of plentiful crops, beſides the continuation and increaſe of the king's favour, who would, no doubt, in time have been as good as his word, and preferred him to higher dignity.

Interp. Juſt ſuch, ſaid the Interpreter, is the condition of you travellers, who come from the Valley-of-Deſtruction, and are going to the region of life and glory: The king of that place only requires of you to huſband well his gifts and graces, to improve your talents, and perſevere to the end of your pilgrimage, and then you will be tranſlated to eternal manſions. Now the way to this, is not to be diſcouraged with the length of your journey, nor frighted with the apprehenſions you may have of the difficulties to be overcome, and the dangers to be encounter'd by the way: But you muſt arm yourſelf with a firm reſolution to go through all, making ſome progreſs every day, for to ſtand ſtill is to go back: And therefore, like the wiſe and induſtrious farmer on the right-hand, who every day weeded and ſtoned ſome part of his grounds, ſo muſt you daily go on and gain ground; thus, like him, you will in due time perfect your labour and travel, and finiſh your courſe with joy. The Interpreter gave him many more good counſels and admonitions, as they walked along, till they came to the highway

that

that was fenced in on either ſide with the wall of ſalvation, and there the Interpreter gave to Tender-conſcience the king's royal paſs, ſignifying to him, that it would be of ſingular uſe to him throughout his journey to the heavenly country: So wiſhing him a proſperous journey and eternal happineſs, he bid him eternally farewel.

Then I ſaw in my dream, that Tender-conſcience wept when he was to part with the Interpreter, being raviſhed in ſpirit with inexpreſſible love for his company, foraſmuch as he had healed his wounds, entertained him moſt courteouſly, ſhewed him many excellent and glorious things, and given him the king's warrant to paſs, whereby he ſhould be enabled to travel more ſecurely and quietly to the region of life: Beſides, he was naturally very affectionate, and could not brook a ſeparation from ſuch a friend, without burſting into tears. But at length, overcoming his paſſion, he ſet forward on his journey, and came to the place where the croſs ſtood, where Chriſtian's burden fell off from his back, and tumbling into the ſepulchre (which was at the bottom of the riſing ground whereon the croſs ſtood) was there buried.

Now I ſaw in my dream, that hard by the croſs were built two houſes, the one was called the Houſe-of-Mourning, and the other was called the Houſe-of-Mirth, and they were ſituated on each ſide of the croſs, the one on the right-hand, and the other on the left. Now as Tender-conſcience kept the path up the hill, there came out of the Houſe-of-Mirth ſome young men to meet him, and they ſpake to him, ſaying, *Whence comeſt thou? And whither art thou going?* Then Tender-conſcience made anſwer, I come from the Valley-of-Deſtruction, and am going to the heavenly city, the region of life and glory; but I perceive it grows late, and I am a ſtranger in the way, and therefore would gladly take my repoſe this night ſomewhere here abouts, if I might find ſo much favour among the inhabitants of this place. Then the young men made anſwer, and ſaid, There were none but theſe two houſes which thou ſeeſt in all this pariſh, that give entertainment to ſtrangers, and if thou wilt go along with us to yonder houſe (pointing to that on the left-hand) there you will find good uſage, merry company, and all things your heart can wiſh for; and in the morning we will travel along with you, for we only lodge there to-night, and in the morning will ſet forward toward the heavenly city. By ſuch enticing words and perſuaſions as theſe, they prevailed upon Tender-conſcience to go along with them. So as he drew near to the houſe, he heard a great noiſe, as of them that make merry, ſinging, dancing, and playing on muſical inſtruments, with much laughter; at which Tender-conſcience was greatly aſtoniſh'd; but as he drew near to the houſe, he ſaw written over the door theſe words, viz. THIS IS THE HOUSE OF MIRTH. Then he remembred the words of the wiſe man. * *That it is better to go to the houſe of mourning, than to go to houſe of feaſting.* And again, † *The heart of the wiſe is in the houſe of mourning, but the hearts of fools is in the houſe of mirth.* So he aſked the young men, what that houſe was called, on the other ſide of the croſs? And

* Eccl. vii. 2.
† Eccl. vii. 4.

life to be but a paſtime, or a market for gain: * *They drink wine in bowls: The harp and the viol, the timbrel and the pipe are in their feaſts; but they regard not the work of the Lord, neither conſider they the operation of his hands. Therefore hell hath enlarged herſelf, and opened her mouth without meaſure, and their glory, and their multitude, and their pomp, and he that rejoiceth in them, ſhall deſcend into it.*

* Iſa. v. 12, 14.

Young Matr. Neither is it leſs worthy of remark, by what artifices and miſrepreſentations, the people belonging to the Houſe-of-Mirth, do endeavour to frighten travellers from coming to our houſe, bringing an ill name upon it, and telling them we are ſad melancholy folks, nothing to be heard but ſighing, lamenting, and groaning, and that many poor travellers have been driven to deſpair in this place, and made away with themſelves: Whereas there is nothing of this true; for our ſorrow is not worldly ſorrow, which bringeth death, but mourning and repentance unto life, which needeth not to be repented of. In our ſighs we rejoice, and in our tears we ſmile, as it is written, *They that ſow in tears ſhall reap in joy:* And the deepeſt of our groans are but fore-runners of the ſoul's triumph over ſin and death; and there is ſo near a neighbourhood betwixt this kind of grief, and the moſt exalted pleaſure, that it is hard to diſtinguiſh between one and the other: Whilſt our eyes rain tears, the clouds that cauſe them, are ſcatter'd from our hearts; and that very tempeſt of ſighs and groans which threatens to rend our breaſts in pieces, does but ſweep and cleanſe the air of our ſouls, and renders it more calm and ſerene than it was before; thus ſpringeth light from darkneſs, peace from war, and life from death. And ſo far is this houſe from leading any to deſpair, or from being the occaſion of their deſtroying themſelves; that on the contrary, many who have come from the Houſe-of-Mirth in that condition, when their means were all ſpent in riotting and mirth, have deſir'd harbour with us, and in a little time have recover'd their judgment, reaſon and ſtrength again; and have gone away full of comfort and ſatisfaction.

Now by this time it grew late, and they broke up company, cauſing one of the houſhold to ſhew Tender-conſcience to his lodgings, having wiſhed him a good repoſe, he returning them hearty thanks for their good counſel, and edifying diſcourſe, took his leave for that evening, and went to reſt. In the morning he roſe early, and prepared for his journey, being extreamly pleaſed with the entertainment he found in this place, ſo that he burſt out a ſinging in his chamber:

Bleſſed be God, who travellers doth guide,
And with his wing doth them from dangers hide:
My foot had well nigh ſlipt, when I was led
Within the Houſe-of-Mirth to take a bed:
But better things rememb'ring, I retir'd,
And I was by the grace of God inſpir'd.

They

They laugh'd, I wept; they mock'd, while I did wail,
And at the House-of-Mourning they did rail.
The House-of-Mourning solid joys does bring,
Whilst that of Mirth behind it leaves a sting.

Now whilst he was singing the last words, he heard a great noise without, and looking out of the window, he saw several that belonged to the House-of-Mirth, who had beset the House-of-Mourning, and demanded to have the man delivered to them, that came in there the last night. This put Tender-conscience into no small fright, so that he fell to prayer; and behold three Shining-Ones appeared to him, and bid him be of good cheer, for they would deliver him out of his enemies hands; then one of them breathed on him, saying, *Be thou changed*, and he was immediately transformed, and became a new creature, and his face, which before looked meager and pale, now became ruddy and shining, his eyes sparkling like diamonds, so that those that had seen him before, could not know him now. The second presented him with a white robe, whereas before he was in a crimson-colour'd garment. The third also set a mark on his forehead, giving him such a roll, with a seal upon it, as Christian had given to him; so the three Shining-Ones pronounced a blessing on him, and bid him go away in peace, for that no evil should befal him. Then Tender-conscience acquainted the matrons with what had happened to him, and taking his leave of them, went boldly out with his crutch in his hand, and passed through the midst of the liers-in-wait, and no man knew him, or had power to say to him, *Who art thou?* But departed from them in peace, as the Shineing-Ones had foretold him.

Then I saw in my dream, that Tender-conscience walked a great pace, till he was out of sight of the house, and of the liers-in-wait; for he had still some dread remaining upon him, which spurred him on to hasten out of their reach: Thus he walked till he came to the foot of the hill Difficulty, and having drank nothing that day, he stooped down and drank of the spring that ran by the bottom of the hill. Then he sat down awhile, and consider'd which way to go; for there were three paths, one right up the hill, and the other two went round by the bottom of the hill to the right-hand and to the left. That path which went straight up the hill, was very steep and cragged; and that which went round the bottom on the left-hand was broad and even, curiously shaded with rows of trees on each side, and the spring winding along by the path-side, which was very pleasant and inviting: Again, that on the right-hand was smooth and even, shady and pleasant, and seemed to wind about upwards. So that Tender-conscience thinking this path would bring him to the top of the hill, as well as the steep one, he made choice of it: Now the name of this path was Danger, and the name of the other on the left-hand was Destruction. So he went on in the path of Danger, which brought him up round by the side of the hill into a great wood, which he entered, the path leading him thro' the middle of the wood; now the wood seemed

very

very pleaſant and delightful at the firſt entrance, for the birds ſinging in the trees, and the winds ruffling the leaves, made a very ſweet harmony, and the path was green and ſmooth; but as he walked farther in, the trees over-ſhadowed it, and ſtood ſo thick, that it ſeem'd dark and diſmal; moreover he heard the howlings and roarings of wild beaſts: For the wood was infeſted with wolves, bears, leopards, dragons, and other fierce creatures of prey. which made Tender-conſcience to tremble for fear, and his heart failed him, ſo that he immediately returned again by the ſame way by which he came in, and ran as faſt as he could, till he got clear back again out of the wood; and then he ſlacken'd his pace by degrees; till at length he came to the ſpring at the bottom of the hill Difficulty, and there he ſat down again to conſider which way to go, or what courſe to take. At length, after much muſing, he called to mind that ſaying, *Narrow is the way that leads to life, and few there be that find it.* And again, *Broad is the way that leads to death, and many there be that enter in thereat.* So he viewed that path that led directly up the hill, and it was exceeding narrow, and the other two paths that went round by the bottom were very broad. Upon which he preſently concluded, that he muſt take the ſteep and narrow path, how difficult ſoever it ſeemed to fleſh and blood. So he went panting and gaping for breath, ſo tireſome was that way; and by that time he had gone up half way the hill, he was very much ſpent, and grew ſo faint and giddy, by reaſon of the great height and ſteepneſs of the aſcent, that he was ready to tumble down backwards again. At length he came up to the place, where was a cave in the ſide of a hill, and at the mouth of the cave ſat a man, whoſe name was Good-Reſolution. Now he ſeeing Tender-conſcience coming up the hill panting and gaſping, and almoſt beat off his legs, ſaluted him in this manner:

Good-Reſolut. Brother, I ſee thou art weary and faint, therefore I pray thee turn in here with me into this cave, and reſt thyſelf awhile, and when thou has refreſhed thyſelf, and gathered ſtrength, then go forward in the name of the Lord. I am placed here by the king's order, to adminiſter relief to poor tired pilgrims.

Tender-conſ. Then ſaid Tender-conſcience, Sir, I thank you for your kind invitation, which I gladly accept of; for indeed I am quite ſpent, and my heart fails me.

So he went along with the man into the cave, and they ſat down together on ſeats cut out of the ſolid rock. Now I ſaw in my dream, that the room where they ſat was pure alabaſter, and did let in certain ſky-lights at the top, which gave Tender-conſcience a view of many rare pieces of antiquity cut out of the rock. * There was the figures and repreſentations of many famous worthies, and renowned men of old, who through faith had done many marvellous things: There was the repreſentation of Abel offering a better and more acceptable ſacrifice than Cain; and of Enoch, who walked with God, and was tranſlated without ſeeing death; of Noah, who was an hundred and twenty years

* *Heb.* ix. 4. 5, 7, 8.

years building the ark, for the ſaving his houſhold, and all kinds of living creatures. There was alſo the repreſentation of Abraham, who when he was called, obeyed God, to go out into a place, which he ſhould afterwards receive for inheritance, and he went out, not knowing whither he went. There was alſo repreſented, how by faith he abode in the land of promiſe, as in a ſtrange country, as one that dwelt in tents with Iſaac and Jacob, heirs with him of the ſame promiſe: For they looked for a city having a foundation, whoſe builder and maker is God. All theſe men lived in faith, believing the promiſes, and receiving them thankfully, confeſſing they were pilgrims and ſtrangers on earth; for they that ſay ſuch things, declare plainly, that they ſeek another country. For if they had been mindful of their own country from whence they came out, they had leiſure to have returned: But they deſired a better, that is, an heavenly one; wherefore God is not aſhamed to be called their God, and hath prepared for them a city.

Now, as Tender-conſcience was greatly pleaſed, and much comforted with the ſight and conſideration of theſe things; ſo he looked farther, and there he ſaw the repreſentation of Abraham offering up Iſaac (to whom it was ſaid, *In Iſaac ſhall thy ſeed be called*) and of Iſaac bleſſing Jacob and Eſau; and of Jacob bleſſing his ſons, the twelve patriarchs. Then he looked on that ſide of the room which was oppoſite to the entrance of the cave, and there was repreſented in alabaſter-work, how Moſes, when he came to age, refus'd to be call'd the ſon of Pharaoh's daughter; chooſing rather to ſuffer adverſity with the people of God, than to enjoy the pleaſures of ſin for a ſeaſon: And how he forſook Egypt, not fearing the king's wrath, but regarding him that is inviſible: And how he led the people of Iſrael thro' the Red-Sea as on dry land, which the Egyptians attempting to do, were all drowned. And how the walls of Jericho fell down at the ſound of their rams horns. Many more things were there repreſented, as the famous acts of Joſhua, Gideon, Baruc, Sampſon, and Jephtha, alſo of David, Samuel, and the prophets; who through faith ſubdued kingdoms, wrought righteouſneſs, obtained the promiſes, ſtopped the mouths of lions, quenched the violence of fire, eſcaped the edge of the ſword; of weak were made ſtrong, waxed valiant in battle, turn'd to flight the armies of aliens. And of others who had been tried by cruel mockings and ſcourgings, by bonds and impriſonments, who were ſtoned and hewn aſunder, tempted and ſlain, wandring up and down in ſheep-ſkins and goat-ſkins, being deſtituted, afflicted, tormented, whom the world was not worthy of; they wandered in wilderneſſes and mountains, in dens and caves of the earth; and theſe all thro' faith, having obtained a good report, and received the promiſes.

The whole room where they ſat was adorned round with ſuch kind of figures as theſe; which Tender-conſcience view'd with a great deal of delight; and he took courage from theſe glorious patterns: His ſpirit which before languiſhed, now began to revive and flouriſh within him; ſo that he burſt out a ſinging in this manner:

Ah, puny ſoul! faint-hearted mind!
Weak as the chaff before the wind!
Long have I waver'd to and fro;
But forward now I'll boldly go:
Since me ſuch noble patterns move,
I'll mount the hill on wings of love;
Methinks my heart within me burns,
And, all inflam'd, to God-ward turns;
What tho' in the ſeraphic fire,
My raviſh'd ſpirit ſhou'd expire?
Yet Phœnix like it will revive,
And in immortal glory live.

Then Good-reſolution ſeeing Tender-conſcience ſo mightily refreſhed with the things he had ſeen, told him, That he had yet greater things than theſe to ſhew him, ſuch as would e'en raviſh his ſoul with joy to behold. So he had him out of that room, by a long entry or paſſage cut out of the rock, and full of ſky-lights that were let in at the top, and brought him to another cave, where dwelt a man named Contemplation: The man ſat ſtill in a chair of pure diamond, muſing and ſilent, neither ſaid they any thing to him, or he to them; but juſt as he ſaw them enter, he drew back a curtain which hung before the fartheſt part of the room, and veiled half the room; ſo that when any one came in firſt, he could not ſee what was in the farther part of the room. But ſo ſoon as the man Contemplation had, with a ſtring, which he held in his hand, drawn back the curtain, what a goodly and glorious ſight was there! How dazzling were the things that there preſented themſelves! For that part of the room was ſo contrived, that by letting in a certain ſky-light from the roof of the cave, your eyes were immediately ſurprized with a thouſand ſplendors, that part of the cave being all an entire rock of diamond, yet ſo artificially poliſhed, that by the reflexion of the ſun-beams, it repreſented to you a moſt glorious city, whoſe ſtreets were paved with pure gold, and the walls of precious ſtones, the inhabitants walking up and down in long robes, and glittering like the ſtars. Alſo it repreſented the king of that place, ſitting on a throne of glory, a fiery ſtream iſſuing from before him, where thouſands of thouſands miniſtred unto him, and ten thouſand times ten thouſand ſtood before him, whoſe faces were like the lightning, their eyes like lamps of fire, and their arms and their feet like to the poliſhed braſs; in ſhort, the whole appearance was full of luſtre and magnifice.

Tender-conſcience was aſtoniſhed above meaſure at the ſight of theſe glorious things, and raviſhed with an inexpreſſible delight, inſomuch that he wiſhed to live and die in that place; for he had never yet ſeen ſuch a goodly ſight before in all his life. He continued gazing on the lovely objects, neither could he take his eyes off from looking, till ſuch time as Good-reſolution drew the curtain again, and ſo veiled them from his ſight, for he was afraid, leſt by too long gazing on ſo much brightneſs, his eyes might receive ſome damage; remembring the ſay-

ing

ng of the Wiſe-Man, *He that gazeth upon majeſty, ſhall be oppreſſed with glory.* So he had him back again thro' the paſſage that led to his own cave, and when they were come into the cave, he deſired Tender-conſcience to ſit down and meditate on what he had ſeen; ſo Tender-conſcience ſat down to meditate, while Good-reſolution got ready a ſmall collation of fruits, of herbs, and of wine, to refreſh him, and make him more vigorous and active in going up the reſt of the hill. Oh ſir, ſaid Tender-conſcience, trouble not yourſelf for me, nor take any care about meat and drink; for what I have ſeen ſince my coming into this place, is both meat and drink to me: I feel myſelf ſtrengthened by it, and my ſpirits enliven'd, ſo that methinks I could even fly up the reſt of the hill. Then Good-reſolution made anſwer, If the bare ſight of theſe glorious things has wrought ſuch a wonderful effect upon you, how much greater influence may be expected from the mature conſideration and application of them? If the bare view of the landſchape be ſo pleaſant, how much more delightful will it be to think, that the city there repreſented, is the place whither you are going; and that you ſhall live there for ever, and be cloath'd and crown'd with robes and crowns of endleſs glory? But I muſt warn you of one thing that will happen to you a little after your departure from this place, as it does uſually happen to all pilgrims who have ſeen the glorious things of this cave: For leſt they ſhould be exalted above meaſure, thro' the abundance of Revelations, there is generally given unto them a thorn in the fleſh, a miniſter of ſatan, to buffet them, becauſe they ſhould not be exalted above meaſure. And thus it is like to befal you, when you are gone from this place: Now, to the end you may not be diſhearten'd when this thing comes to paſs, I tell you of it now, that being forewarn'd, you may alſo be fore-arm'd; and I exhort you to have always in your mind the famous examples of theſe worthies which you ſee repreſented before your eyes, who ſtemmed the tide of wordly croſſes and perſecutions, ſtood the brunt of all manner of temptations, 'till having at laſt weather'd the point, and got the ſtart of the world, the fleſh, and the devil, they enter'd into the joy of their Lord, and took poſſeſſion of an everlaſting inheritance. Theſe things you ought always to have in remembrance, as you travel along, and eſpecially when you meet with any temptations or dangers, as you muſt expect in this journey: At ſuch a time you ought to reflect on the glorious things you ſaw in my cave, and in the cave of Contemplation, and in ſo doing you ſhall find comfort and relief. So he deſired Tender-conſcience to refreſh himſelf with ſuch entertainment as his cave afforded, aſſuring him, that tho' it was plain and homely diet, yet he was heartily welcome to it, and would find the benefit of it as he went up the reſt of the hill. Then Good-reſolution, after the repaſt was over, renew'd his counſels to Tender-conſcience, and told him what houſes and inns he ſhould uſe thereabout in his way, and what he ſhould refuſe and avoid, adding many wholeſome inſtructions; at length Tender-conſcience, full of courage and joy, took his leave, giving him humble thanks for the favours he had done him.

Now I ſaw in my dream, that by that time Tender-conſcience was got a pretty diſtance upward from the cave, he was met by a man whoſe name was Spiritual-pride; but Tender-conſcience knew not his name at firſt: So the man ſaluted him in this manner: Hail, thou beloved among the ſons of men, thou darling of the king of heaven, who haſt undertaken a great and tedious pilgrimage from the Valley-of-Deſtruction, toward the region of life and glory; who haſt eſcaped the temptations of the Houſe-of-Mirth, and rather choſe to go into the Houſe-of-Mourning; who haſt eſcaped the paths of Danger and Deſtruction, and haſt nobly ventur'd to aſcend by the unpleaſant and rugged path of the ſteep hill Difficulty, and haſt enter'd into the cave of Good-reſolution, and ſeen the glorious things of the cave, and the more glorious things in the cave of Contemplation: Now I am ſent to congratulate thy good ſucceſs, and to tell thee thy journey is at an end; thou haſt all along fought a good fight, thou haſt kept the faith, and now thy courſe is finiſh'd, and there is laid up for thee a crown of righteouſneſs; come turn in with me, and I will ſhew thee thy reward, which is ſecured for thee, and thou needeſt not travel or toil thyſelf any more, but take up thy reſt with me.

Then Tender-conſcience was much aſtoniſh'd at the man's words, and wonder'd how he could tell him exactly what he had done, and where he had been; and ſaid within himſelf, *Surely this man is a prophet, or greater than a prophet!* So he began to be puffed up in his mind, to think how the man called him the beloved among the ſons of men, and darling of the king of heaven, *Surely*, ſaid he in his heart, *My lot is fallen in goodly places, I have a fair inheritance.* So he follow'd the man, who led him aſide out of the path that went directly up the hill, and brought him to an exceeding high tower, whoſe top was higher than the top of the hill itſelf; but before they came to the tower, even as they were going along, Tender-conſcience caſt his eye upon the back of the man, and there he ſaw written SPIRITUAL PRIDE; ſo he remember'd the counſel of Good-reſolution, how among the reſt of his wholeſome inſtructions, he had bid him beware of Spiritual-pride, who would certainly meet him on the road, and endeavour to ſeduce him to the tower of Lofty-thoughts, and when he had got him to the top, would caſt him down head-long, and break him to pieces. So Tender-conſcience made no more ado, but ran away as faſt as he could back to the path again, ſo he went forward up the hill, rejoicing that he had eſcap'd from Spiritual-pride, who with flattering ſpeeches and deceitful words ſought to entice him out of the way, and bring him to ruin and ſwift deſtruction. Then I look'd after Tender-conſcience, and ſaw that he went a great pace upward, till at length he came to the top of the hill, even to the * ſtage that was built to puniſh ſuch upon who ſhould be afraid to go farther on their pilgrimage, where Miſtruſt and Timorous had their tongues bored thro' with a hot iron, for endeavouring to hinder Chriſtian in his journey, as was to be read on the plates that hung before the ſtage.

* 1ſt Part, p. 25.

Now

Now I ſaw in my dream, as Tender-conſcience went along, that an old man met him on the way, whoſe name was Carnal-ſecurity, and he ſpake to Tender-conſcience in this manner: Friend, whence comeſt thou, and whither art thou going?

Tender-conſ. To whom Tender-conſcience reply'd, Sir, I came from the Valley-of-Deſtruction, and am travelling towards the heavenly country.

Carnal-ſecurity. Truly you have undertaken a great and hazardous journey, and the perils you have gone through are many: But now the worſt of your way is paſt, the reſt being pleaſant, ſafe, and eaſy: It is convenient for you to reſt yourſelf awhile after your toils, and the weariſome ſteps you have trodden ſince you firſt ſet forth from your native country; and eſpecially ſince you muſt needs be tired and quite out of breath, through the extreme ſteepneſs of the hill Difficulty, which you laſt aſcended. Therefore if you pleaſe to take up your quarters with me, you ſhall be heartily welcome; and you will be the better ſtrengthened, and enabled to go forward on your journey. My houſe ſtands not far from this place, and if you will accept of my offer, I will be your guide to my habitation.

Tender-conſ. Sir, I muſt confeſs your civility is very acceptable to me, and very ſeaſonable at this time; for indeed I am pretty well beat out with travel, and beſides, it grows towards night; therefore, if you pleaſe, I will go along with you.

So they went along together, and the old man had him through a lane on the left-hand of the high-road, which brought him to a ſtately palace, whoſe gates ſtood wide open; and they came into the firſt court, which was all green, and full of flowers, having ſeveral delight-arbours artificially built round it, and a cryſtal fountain in the middle of the court: There were alſo beautiful trees planted round it, on whoſe boughs innumerable birds of ſeveral kinds ſat chirping and ſinging with admirable harmony. So as they walked together croſs the court, there they met an antient lady, accompanied by two beautiful young damſels, on whom ſhe leaned: The name of the lady was Intemperance, and ſhe was the wife of Carnal-ſecurity. Now it ſeems theſe two had built this palace here, to inveigle pilgrims, and ſeduce them out of their way to the heavenly country; as the palace called Beautiful, was built for the relief, comfort, and direction of pilgrims in their journey. But poor Tender-conſcience knew nothing of all this; he that had ſo lately eſcaped the ſnare that Spiritual-pride had laid for him, was now caught in the gins of Carnal-ſecurity.

Now I ſaw in my dream, that the lady Intemperance bid Tender-conſcience welcome to her houſe; and ſo did the two young damſels that attended her, who were her daughters, the name of the one was Wantonneſs, and the name of the other was Forgetfulneſs. Then ſhe deſir'd him to approach nearer to the houſe; ſo they walked together through the firſt court, and came to the entrance of the ſecond; there the lady Intemperance deſir'd them all to ſit down, whilſt ſhe reached ſeveral bunches of grapes, which hung down from a vine that cover'd

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the place where they ſat, and ſqueezed them into the golden cup which ſhe held in her hand, and having taſted thereof, preſented it to Tender-conſcience, bidding him drink it off; ſo he did accordingly, and preſently he was intoxicated therewith, and began to dally with Mrs. Wantonneſs, at which the lady Intemperance, and her huſband Carnal-ſecurity ſeem'd not to be diſpleas'd, but rather to encourage him, by giving him another cup full of the juice of the grapes, which work'd ſo mightily upon his weak head, that having tumbled and dallied awhile with Mrs. Wantonneſs on a bank of ſweet flowers, at length he fell aſleep in the arm of Mrs. Forgetfulneſs. Then they caus'd him to be carried into the palace by two of their ſervants, and laid on a ſoft bed in the beſt chamber of the whole houſe, reſolving, if poſſible, to win him by all means to tarry with them, and not go forward on his journey. To this end they prepared an excellent concert of muſick, who were planted out of ſight of the bed whereon Tender-conſcience lay, yet ſo as they might be heard as plain as tho' they had been by his bed-ſide, but could not be ſeen by him, if he ſhould awake out of his ſleep: And they were order'd to play the ſweeteſt airs and moſt melodious tunes their art could furniſh them with, all the while he was aſleep; and likewiſe to keep on playing, if he ſhould chance to awake. For it was the nature of theſe grapes, of whoſe liquor he had drank ſo plentifully, to make ſome people ſleep many years together, others to ſleep all their life-time; and very few had the power to awaken, eſpecially in any ſhort time; and it was the nature of the muſick to create dreams in them that ſlept, pleaſant, delightful, and inchanting dreams: And thoſe who died ſleeping, were carried out of the palace to a certain place, where they were tumbled into the lake of Deſtruction, which lake is at the end of the path which led to the left-hand, at the bottom of the hill Difficulty. It is a burning lake, and has burned from the beginning of the world, and will do for ever and ever. Now this was the end of thoſe poor wretches, who being ſeduced to the houſe of Carnal-ſecurity, and having drunk of the wine of intemperance, and committed folly with Wantonneſs, at length fell aſleep with Forgetfulneſs; who, if they die ſleeping, are forthwith caſt into the burning lake, *which is the ſecond death.*

Now it came to paſs, that tho' Tender-conſcience ſlept a great while, being lulled by the ſound of ſuch incomparable melody; yet they having not taken notice of his ſtrong crutch which he had in his hand, nor knowing its ſecret and wonderful virtues, did not remove it from him; by which means he at length awoke from his ſleep, rouzing himſelf up, and wondering from whence all this delicious harmony ſhould come. For his crutch being in his hand all the while he ſlept, at length, as he went to turn himſelf in his ſleep, he hit himſelf a blow on the eyes with his crutch, which awakened him. Then he began to wonder, as I ſaid, where he was, and how he came there, and what muſick that was. At length he called to mind, how an old man had invited him into his houſe very kindly, and how his lady had given him of her wine to drink, and how he had dallied with Mrs. Wantonneſs; but he

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could not call to mind how he came upon this bed, but concluded that he had been drunk, and ſo brought into the palace; and with this thought, and the pleaſant harmony of the muſick, he was juſt ready to fall aſleep again, but that at the ſame inſtant there came ſuch a terrible clap of thunder, as was almoſt enough to have awaked the very dead. At this his heart quaked within him, and the muſick ceaſed playing. So he aroſe from his bed, and looking out at the windows, he ſaw the air extreamly darkned, ſaving only ſome intervals of lightning, which, accompanied with thunder, ſeemed to threaten the deſtruction of the world. Poor Tender-conſcience wept bitterly when he perceived ſuch a dreadful tempeſt hanging over his head, and he in a ſtrange place, not half way his journey; this made him very melancholly aud penſive, and he burſt out into theſe mournful expreſſions by himſelf.

Wretch that I am, what will become of me! Where ſhall I hide myſelf from the fierce anger of the Lord, or how ſhall I eſcape his heavy diſpleaſure? I doubt I have done amiſs in coming to this place, and ſleeping away my precious time, which is the reaſon that God is angry, and thunders in the ears of my ſoul: Horror and confuſion flaſh thro' my conſcience like lightning: I know not what to do, nor where to turn my face for comfort. Then he look'd for his crutch, and could not find it at firſt, which made him lament very grievouſly; but at laſt he bethought himſelf of the bed wherein he ſlept, ſo he ran thither, and there he found it, to his no ſmall comfort and joy. Then he prepared himſelf to go down ſtairs, but juſt as he was about to go from the window where he ſtood, there came another clap of thunder, which made the very houſe to ſhake, and after the thunder he heard a voice whiſpering him in the ear, and ſaying, *Get thee out of this place, and beware of the woman with the golden cup in her hand, and of all that belongeth unto her, for her ways are the ways of death: Sin no more, leſt a worſe thing come upon thee.* This made poor Tender-conſcience to tremble afreſh, ſo that the joints of his knees ſmote one againſt another, and he haſted to go down ſtairs; at which the muſick began to play again ſo ſweetly, that he had much ado to leave it. But remembring the thunder and lightning, and the voice he heard, he went reſolutely down; and, as he was going thro' the hall, he ſaw the table ſpread with all manner of dainties, and heard the voices of the young men and maidens, as he thought, ſinging deliciouſly, which made him again ſtand ſtill awhile to liſten to their muſick. Then came one to him named Mr. Gluttony, and deſired him to ſit down, and eat what liked him beſt, telling him withal, That the entertainment he ſaw there before his eyes, was prepared on purpoſe for pilgrims; and how that many that were travelling toward the city of Sion, did call in here, and partake of the dainties this place afforded, it being built for the eaſe and pleaſure of pilgrims. Then the young men and maidens ſeconded Mr. Gluttony in their ſong, while ſeveral inſtruments of muſick played to them in concert; and this was their ſong:

Poor pilgrims here may eat and ſleep,
Whilſt them in ſafety their good Lord will keep.
Fall to, fall to, poor man, and take thy fill,
In nature's plaſure there can be no ill.
In vain our king's indulgent hand ſupplies
What peeviſh man his longing ſoul denies.

This was enough to have ſtagger'd a ſtouter man than Tender-conſcience, and he himſelf could not have reſiſted ſo powerful a temptation, had it not been for the remembrance of the thunder and the voice: Alſo he called to mind that ſaying of the holy Jeſus, *To do the will of my heavenly father, is both my meat and my drink.* So he turned away from Mr. Gluttony, and went apace out of the hall, without giving him one word, tho' he followed him, and intreated him to ſit down, and make merry with the good cheer that was before him. Then old Carnal-ſecurity met him at the hall-door, which opened into the inner court of the palace, and took him by the hand, aſking him, Whither he was going in ſuch haſte?

Tender-conſ. To whom Tender-conſcience replied, I am going forward on my journey.

Carnal-ſecu. Aye, but tarry and eat firſt, for you have a long way to walk, before you find another houſe; and therefore it is not convenient for you to go out faſting from hence, leſt you faint by the way.

Tender-conſ. It is written, *Man lives not by bread alone, but by every word that proceedeth out of the mouth of God.*

Carnal-ſecu. That is not applicable to your caſe, you muſt not expect to be fed by miracles; meat and drink are appointed for the ſupport of our frail bodies, and therefore it is a fooliſh preciſeneſs to abſtain from eating, when we have abſolute need of it.

Tender-conſ. Aye, but I have no ſuch abſolute need of eating or drinking either, at this time, it being early in the morning; I have read in a certain book thus; *Woe be to thee, O land, when thy princes eat in the morning; but bleſſed is the land whoſe princes eat in the due ſeaſon for refreſhment, and not for riotouſneſs.*

Carnal-ſecu. Neither is this ſaying any-ways applicable to you; for you are no prince, but a poor pilgrim, and this is ſpoken altogether of princes.

Tender-conſ. Yes, I am a prince, and am going to take poſſeſſion of my crown and kingdom: For we are made kings and prieſts unto God, and we ſhall reign with him for ever; and therefore ceaſe to perſuade me in this manner, or to retard my journey, for I will go on in the ſtrength of the Lord my God.

Carnal-ſecu. Well, ſince you are ſo obſtinate, that you will not hearken to my counſel in this point, pray be adviſed to drink before you go, at yonder vine, where you ſee the grapes hang ſo thick and plump.

Tender-conſ. No; neither will I drink in this place; for I remember how I drank of the juice of thoſe fatal grapes, and they intoxicated

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me, ſo that I committed folly with Mrs. Wantonneſs, and ſlept away my time, when I ſhould have been going forward on my journey; and I believe you have a deſign upon me to make me drunk again, or elſe you would not preſs me ſo hard.

Now by this time, as they went on talking together, they came to a fountain of water clear as cryſtal, and Mrs. Wantonneſs was bathing herſelf in the fountain, who when ſhe ſaw Tender-conſcience coming out of the court with her father, ſhe ran out of the fountain, naked as ſhe was, and embraced him, and prayed him to tarry awhile longer. This was a grievous temptation, and he knew not how to reſiſt it, for ſhe uſed ſuch alluring arts, and fawning tricks, as had almoſt conquered him; but at length, calling to mind the terrible thundring and lightning, with the voice which followed them, he ſuddenly ſprang out of her arms, and ran away as faſt as he could; neither did he ſtop till he came out of the outermoſt gate of the palace, and till he was got into the highway again, where Carnal-ſecurity firſt ſeduced him. Then he went on ſinging,

My ſoul like a bird, from fowler's ſnare,
Eſcaped is, while after me they ſtare:
Their ways are pleaſant, but they ſting at laſt:
Woe be to them that in their nets are caſt.
They ſpread their gins on e'ery ſide for men,
Seducing ſouls to their enchanted den:
All's fair without, but rotten is within;
Fair is the form, but black the guilt of ſin.

At length he came to the place where the lions lay, who began to roar at the ſight of him, which put him into a great fright; ſo that he ſtood ſtill at firſt, but calling to mind what he had ſeen in the cave of Good-reſolution, concerning the dangers which thoſe brave worthies had encountered and overcome, he took courage, and went boldly on his way, brandiſhing his crutch toward the lions; at which they immediately ceaſed their roaring, and lay ſtill while he paſſed by, and came up to the gate of the place called Beautiful, where the porter ſtood ready to receive him; but firſt he examined from whence he came, and whither he was going?

Tender-conſ. Sir, I am come from the Valley-of-Deſtruction, and am going toward the holy Sion, or heavenly Jeruſalem.

Porter. But did you come in by the Wicket-gate, which is at the head of the way of Life?

Tender-conſ. Yes, ſir, and was directed by one Good-will who kept that gate, to call at the houſe of the Interpreter.

Porter. Let me ſee your paſs, that I may ſhew it to one of the virgins; who, if ſhe be ſatisfy'd in your truth, will receive you hoſpitably, and ſhew you the civilities of this houſe.

So Tender-conſcience pulled out his paſs, and gave it to Watchful the porter, who immediately rang a little bell, at which the virgin Diſcretion came out, and the porter told her what Tender-conſcience

was, and whither he was going; withal, giving her the Interpreter's paſs to read, which, when ſhe had peruſed, and marked the ſeal, ſhe deſired him to walk in. So ſhe had him to the hall, and there came to him, Prudence, Piety, and Charity, and welcomed him to the houſe, and brought him a little wine and a few figs, to refreſh himſelf at preſent, till dinner ſhould be ready; for they ſuppoſed him to be weary and ſpent, in getting up the hill Difficulty, not knowing that he had taken a long reſt and ſleep in the houſe of Carnal-ſecurity. But he voluntarily told them how he met with an old man, as ſoon as he was paſt the ſtage on the top of the hill, who invited him into his houſe, which, ſaid he, is a ſtately palace on the left-hand of the high road: So he told them all that happened to him in that place, and how he was forced at laſt to take up his heels, and run away from Mrs. Wantonneſs.

Then Piety deſired to know his name, and he told her, ſaying, *My* name is Tender-conſcience.

Well, ſays ſhe, Tender-conſcience, You have eſcap'd one of the greateſt dangers on the road: For the old man who entic'd you into his houſe, is called Carnal-ſecurity, and his wife is the lady Intemperance, who is always to be ſeen with a golden cup in her hand, full of enchantments, whereby ſhe intoxicates thoſe that drink out of it.

Tender-conſ. Aye, ſays Tender-conſcience, I believe that was the lady who gave me the juice of grapes to drink out of a golden cup, when we were entring the ſecond court.

Piety. And did not you ſee her two daughters, Mrs. Wantonneſs, and Mrs. Forgetfulneſs.

Tender-conſ. I know not their names, ſaid he, but I ſaw two beautiful young damſels, waiting upon the lady Intemperance; and I, being overcome with the ſtrength of the wine, fell to dallying with one of them, till at length I fell aſleep in the other's arms.

Piety. Theſe are the ſame I mean, and they uſe to bewitch men to deſtruction, if once they are within their arms, eſpecially if they fall aſleep therein. But how could you get away from them again? For they uſe to have ſo many tricks and artifices to entangle thoſe that come once within their doors, that not one in ten gets out of their clutches without ſuffering ſome great damage.

Tender-conſ. Oh, ſaid he, I tarried talking and arguing the caſe with the old man ſo long, that I almoſt loſt the day; for as we were diſcourſing together, his daughter came out of a fountain ſtark naked, and embraced me, uſing all the enticing words imaginable, to hinder my going away; but I finding myſelf not able to ſtruggle, or reſiſt ſo powerful a temptation, on a ſudden gave a ſpring out of her arms, and ran away as faſt as I could drive.

Piety. In this I commend your conduct; for tho' it be ſaid, *Reſiſt the devil, and he will flee from you*; yet it is to be underſtood of other temptations. For when any one is tempted to unchaſte, or laſcivious actions, there is no time for diſputing. A reſolute and ſpeedy flight is the only way to ſecure the victory. The ſoul may ſtand the battle

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againſt adverſities, perſecutions, croſſes and the like; but pleaſures muſt be ſubdu'd by retreating from them. *He that touches pitch ſhall be defiled,* ſays the Wiſe-Man; *And he that ſtands capitulating with the temptations of uncleanneſs is in danger to fall.* The ſoul, like wax, is hardned by cold and ſtormy weather; but in the ſun-ſhine of proſperity, and the heat of luſts, he melts and becomes effeminate and yielding. Therefore well ſaid one of old, *Flee youthful luſts, which war againſt the ſoul*; he does not ſay, ſtand and face them, and reſiſt them, but flee them, avoid them as a plague, run away from them. It is in ſome degree the ſame in that common vice which this age does ſo much, and ſo ſhamefully abound in, I mean exceſſive drinking: Men think they may ſafely venture into company, without being obliged do drink, and when they are in company, they think they may drink a little, without doing themſelves any harm; not conſidering, that that little does but embolden 'em to venture on more; every glaſs they pour down, depriving them of ſo much of their reſolution and ſtrength to reſiſt; and when they come to be doubtful, whether they ſhall let this one glaſs more go down, they throw down the ſenſe of their ſoul, their reaſon, and expoſe her to be polluted by the height of debauchery and folly, letting into their unguarded breaſts, a flood of vain paſſions, with their ſuperfluity of drink: Thus by little and little the poor ſoul comes at length to ſuffer ſhipwreck. In ſuch a caſe, the only remedy is, to fly the firſt occaſions and temptations, to ſtop the avenues of the ſoul, to ſet a guard upon the ſenſes, and reſtrain the imagination within its proper limits. A man ought not ſo much as to fancy that company pleaſant or delightful, by keeping of which he runs the hazard of his ſoul's health. Much leſs ought he to follow them, and court them: 'Tis much better to be thought ill-natur'd, and uncomplaiſant to others, than to be really ſo to one's ſelf, by ruining myſelf to oblige my acquaintance.

Charity. There are ſome ſouls that are naturally ſo affable and courteous, ſo ſoft and pliant, that they comply oftentimes with company, more thro' flexibleneſs and ſweetneſs of their own diſpoſition, than out of any real inclination to debauchery; nay, while they loath the drink, they cannot forbear obliging their unreaſonable companions: This is a great weakneſs, and though it may be capable of admitting ſome excuſe, on account of that ſweetneſs of temper from whence it flows; yet 'tis nevertheleſs dangerous, and therefore muſt not be palliated, leſt, in ſo doing, we turn advocates for vice.

Prudence. If you pleaſe, let us break off our diſcourſe for the preſent, and go to dinner, which is now ready, for the bell rings. So they roſe and went into the refectory, or dining-room, where were more virgins of that ſociety waiting for their coming, who all welcom'd Tender-conſcience to the houſe, every one ſaluting him with a particular congratulation; and then they ſat down in exquiſite order and ſilence. After the divine bleſſing was invoked, one of the virgins, whoſe name was Temperance, carved out for the reſt, for that was her office, while another of them, named Decency, waited at the table.

Here was no loud laughter to be heard, no offenſive or unſeemly jeſts broached, but a modeſt chearfulneſs crowned the entertainment. They had plenty without riot, variety without extravagance; and Frugality and Bounty ſeemed to hand in the diſhes together. They are to nouriſh nature, not to pamper luſt, or cloy the appetite, and they roſe from the table lightſome and well refreſhed, having returned thanks to the ſovereign giver of all good gifts, to the creator and preſerver of all mankind, for refreſhing them with his good creatures.

Then one of the virgins named Health, propoſed to the company, that it would be convenient and pleaſant to take the air in the garden after dinner: To which they all readily conſented, and Diſcretion, Prudence, Piety, Charity, and Temperance took Tender-conſcience along with 'em unto a mount, which gave them a lovely proſpect of the country round about it. And there they ſat down under the ſhade of a broad-ſpreading ſycamore, and fell afreſh into diſcourſe: Tender-conſcience being deſirous to learn the reaſon of their living thus in a ſociety together, and to know the rule and manner of their life; to whom Piety thus replied;

Piety. When we were young and lived at home with our friends, we were daily expoſed to innumerable vanities and follies, and were carried away with the flood of cuſtom: Yet being religiouſly inclined from our childhood, we, by degrees, as we grew up, began to grow ſick of our carnal education, and to deſpiſe the vanities and fooleries of the world; and ſought for a place where we might be free from them, and where we might ſerve the Lord both night and day in all holineſs and purity of life. So, after much enquiry, and diligent ſearch, at length we were inform'd, that a certain holy woman, named Religion, had built her a houſe in this place, and that ſhe being an eſpecial favourite of the king of this country, was permitted to gather together a certain number of virgins, who were willing to renounce the world, and live in this retirement with her; having a particular charter granted them, whereby they ſhould be for ever free from certain taxes, impoſts, and homages, on condition they would make it their buſineſs to obſerve ſuch laws and ſtatutes as the aforeſaid holy woman Religion ſhould preſcribe unto them, and to live in true obedience to her commands all the days of their lives. Whereupon we were preſently inflamed with a fervent deſire to ſee this woman, and if poſſible, to come and live with her, (I ſpeak for us all, becauſe I have heard the reſt of my companions here own the ſame inclination as I myſelf had;) ſo we conſulted no longer with fleſh and blood, but immediatly reſolv'd to wait on her, and declare our intentions, hoping to find favour in her eyes, and to be admitted into her ſociety; which we did accordingly. And having made her a viſit, and heard her heavenly voice, we were raviſh'd more than ever, and grew impatient till we were taken into the houſe. At length our wiſhes were fulfilled, our deſires granted, and here we have lived ever ſince, and would not change our life for the whole world; for this woman is of a ſweet temper, and all her laws pleaſant; her yoke is eaſy, and her burden light.

Charity.

Charity. Not that we condemn all thoſe who do not live in ſuch a ſtate, or juſt according to our rules; for without doubt many do live mix'd with the reſt of the world, yet keep themſelves unſpotted from the vices of the world; but they are expoſed to greater danger. They run the riſque of more temptations than we. For here one ſpirit and ſoul (as it were) animates us all; holineſs and purity are all that we aim at, and we mutually encourage one another, aſſiſt one another, and forward one another in the practice of it. We have no cares to imbitter us, nor vain pleaſures to debauch us; we have no honours to tempt us to ambition, nor riches to make us covetous. All our ambition is to approve ourſelves blameleſs in the ſight of God; and all the riches we covet, are thoſe which never fade away, the gifts and graces of the Holy Ghoſt.

Tender-conſ. But I ſuppoſe you have ſome particular laws and rules, to which you are obliged to conform yourſelves, which I ſhould be glad to know.

Piety. Yes, we have ſo, and I will acquaint you with them, in the beſt manner I can.

1. We are obliged to riſe every morning before the ſun, and then we join all together in prayer and praiſes to the great God of heaven, thanking him for his paſt bleſſings, and imploring his favour and protection over us.

2. Then every one goes to their proper buſineſs; as belongs to their office, till the time of refreſhment, and ſo again till dinner.

3. We are obliged to entertain all pilgrims that are travelling toward the heavenly country; provided they ſhew their paſs, or give ſuch an account of themſelves, as may be thought equivalent.

4. At the cloſe of the day, we are obliged to join all again in prayer and praiſes, as in the morning.

5. We are obliged to keep and maintain the king's armoury, and to furniſh all pilgrims with weapons and armour of proof againſt all dangers and diſaſters whatſoever.

Theſe are the general and moſt important laws of our ſociety; but beſides theſe, we have many particular rules of leſs note, tho' very good, and in a manner neceſſary to our well-being: All which it would be too tedious to rehearſe.

Temp. Only give me leave to inſiſt upon the ſtatute of moderation in eating and drinking, which we are ſtrictly charged to keep under ſevere penalties, which I ſuppoſe you have forgot.

Piety. It is true indeed, I had forgot to mention it, and am very glad of that forgetfulneſs, ſince I have thereby given you an opportunity of diſcourſing more at large upon that ſubject, who are beſt able to do it, as being appointed the particular Interpreter of this ſtatute; therefore pray inform the pilgrim about it.

Temperance. This ſtatute of moderation in eating and drinking, is grounded on this conſideration:

That Adam fell by eating the forbidden fruit; the firſt ſin that was committed in the world by mankind was by eating. Now, though it

be not certain whether it proceeded from ſome natural contagion in the fruit which Adam did eat, or from the venomous breath of the ſerpent, that recommended it to Eve, or from any other hidden cauſe; yet we are ſure that whereas Adam was before in the full perfection of human nature, being the lively image of the glorious God; his ſoul being very full of the beams of eternal light, his underſtanding clear and ſerene as the morning, his will regular and obedient to his reaſon, his body in perfect vigour and health, beauty and proportion, impaſſible and immortal; no ſooner had he taſted the fatal morſel, but a ſtrange alteration befel him: The image of God was immediately defaced and ſullied, his ſoul grew dark and cloudy, his underſtanding and reaſon became dull and unactive, and his will went retrograde; in ſhort, all the faculties of his ſoul were diſlocated and disjointed. As for his body, it became weak and unhealthful, ſubject to divers caſualties, ſickneſſes, and infirmities, and at laſt to death itſelf. This was the effect of irregular eating. Nor did the miſchief reſt here, but he tranſmitted it to his poſterity, conveying all theſe evil qualities of body and ſoul to his children, whereby all the generations of men in the world are under the ſame misfortunes, corrupted both in body and ſoul, conceived in ſin, and brought forth in iniquity. But as if we were not unhappy enough in this original depravation of our nature, the greateſt part of mankind endeavour to increaſe the miſery, by their own actual repetition, and continual practice of the ſame crime; gluttony and drunkenneſs reigning over the greateſt part of the world. This is the reaſon why the ſtatute of moderation in eating and drinking is ſo ſtrictly enjoined to ſociety; and well it were if all the world would obſerve it, then would there be found minds in ſound bodies.

Tender-conſ. Wherein does this moderation in eating and drinking conſiſt?

Temp. It conſiſts in bridling and regulating the appetite, as to the quantity and quality of meats and drinks.

Tender-conſ. Pray ſhew me how it conſiſts in bridling the appetite as to quantity.

Temp. It teaches us to eat and drink no more at a time, nor no oftener in a day, than is requiſite to preſerve the body in health, to ſuffice nature, and to refreſh the ſpirit. It is a taming of the body, and bringing it into ſubjection to the ſoul, ſo that the inferior faculties may be ſubſervient to the ſuperior.

Tender-conſ. But how ſhall a man know how much will exactly ſerve to keep the body in health, to ſuffice nature, and refreſh the ſpirit, ſince there are as many different conſtitutions in the world as there are fancies?

Temp. The way to know this, is for every one to obſerve his own temper, and then they will quickly find out the true meaſure, and proper time for eating and drinking. But take this for a general rule: That it is by all means convenient to riſe from table with an appetite, and to have a mind, after a meal, as well diſpoſed for labour, for exerciſe, or for prayer, as it was before. He that eats drinks beyond this,

this, breaks the rule of moderation; for the end of eating and drinking is to refreſh nature, and make it more vigorous and active, and not to render it dull and heavy.

Tender-conſ. Pray tell me what good effects this moderation produces in the ſoul, and how it works there?

Temp. Great certainly, and manifold are the benefits which redound to the ſoul, from the conſtant practice of this moderation in eating and drinking: For tho' the ſoul be of itſelf an immortal and impaſſible eſſence, yet while it is joined with our mortal body, it partakes of all its conveniencies and inconveniencies: If the body be in pain, the ſoul ſuffers with it, if the body feels pleaſure, the ſoul enjoys it likewiſe. Nay, rather 'tis the ſoul that alone is ſenſible of every thing that happens to the body; for the body of itſelf is but dead and unactive matter, uncapable of ſenſe or motion in itſelf; 'tis the ſoul which gives life, motion, and ſenſe to it. Now therefore as the body is maintain'd in health and vigour, ſo does the ſoul flouriſh and triumph within herſelf; on the contrary, when the body is ſickly and weak, the ſoul languiſhes by ſympathy. He therefore that eats and drinks to exceſs, and thereby cloys his ſtomach, fills his body full of contagious humours, and ſows the ſeed of many diſeaſes in his own bowels: This man is no friend to his ſoul, for ſhe by this means grows dull and ſluggiſh, dark and cloudy, ſad and melancholy, and void of all pleaſure and comfort: whereas, on the contrary, he that bridles his appetites, and eats and drinks no more, nor oftner than ſuffices nature, and refreſhes his ſpirit, his ſoul is always lively and vigorous, ſprightly as youth, and ſerene as the morning, full of light and comfort; and, in a holy triumph, ſhe often ſoars aloft, and baſks in the rays of eternal brightneſs, deſpiſing the world, and all that is in it, excepting her own tabernacle, which is always kept neat and clean, and therefore ſhe takes delight to repoſe herſelf therein, when, like the eagle, ſhe is tired with her lofty flights. Our bodies are the temples of the Holy Ghoſt, and he that pollutes them with riot and uncleanneſs, is guilty of ſacrilege. And therefore well ſaid Solomon, *Be not a companion of wine-bibbers, and riotous eaters of fleſh.*

Tender-conſ. I thank you for your good and wholeſome talk: Now pray ſhew me how moderation in eating and drinking conſiſts in bridling the appetite, as to the quality of meats, &c.

Temp. In order to the better clearing up of this point, it is neceſſary to look back to Adam, who, we find, had permiſſion and leave given him to eat of all the fruits in the garden of Eden, but only he was forbid to taſte of the fruit of the tree of knowledge of good and evil. And afterwards, to intimate that God took an eſpecial regard to the qualities of man's food, he was told by God what ſorts of fruits and herbs ſhould be his diet, and which ſhould be food for the beaſts: Of every herb bearing ſeed, and of every tree bearing fruit, he was allowed to eat: And the graſs of the field was appointed for the beaſts. Here we may obſerve, that there was no mention made as yet of fleſh or fiſh to be eaten, no not till after the flood; ſo that many are of opi-

opinion, that the fathers before the flood did eat no manner of fleſh, and it is not improbable, that this was the reaſon of their living ſo very long, nothing more conducing to health and long life, than an aſcetick diet, that is, a diet of fruits, roots, and herbs, honey, oil, &c. without fleſh or fiſh.

The firſt time we read that God gave to man a licenſe to eat fleſh, was after the flood, when he bleſſed Noah and his ſons, ſaying unto them, *Be ye fruitful and multiply and repleniſh the earth; and the fear of you, and the dread of you ſhall be upon every beaſt of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fiſhes of the ſea, into your hands are they delivered. Every moving thing that liveth ſhall be meat for you, even as the green herb have I given you all things; but fleſh with the life thereof, which is the blood thereof, you ſhall not eat.* So that you may ſee that even in this firſt licenſe to eat fleſh, man was reſtrained from eating it with the blood, which reſtraint was afterwards more particularly confirm'd in the law of Moſes, when the fat was alſo forbidden to be eaten in theſe words, *Speak unto the children of Iſrael, ſaying, Ye ſhall eat no manner of fat, of ox, of ſheep, or of goat,* &c, which prohibition muſt needs have regard to the quality of fat. And a little afterwards, there is a ſeparation made between the meats that were to be eaten, and thoſe that were not; between the clean and the unclean beaſts, birds, and fiſhes. Which law was ſtrictly obſerved by the children of Iſrael throughout their generations, and it is to this day: Now, without doubt, it was on the account of the different good or ill qualities that reſided in the fleſh of theſe creatures, that ſome were forbidden, and others allowed.

Levit. vii. 23, 24.

Lev. xi. 23. *to the end.*

And though this law was aboliſhed by the coming of Chriſt, yet we find the apoſtles in their council at Jeruſalem, forbid the eating of things ſtrangled, and commanded the chriſtians to abſtain from blood. And in the lives of the apoſtles, it is recorded that ſome of them abſtained from all fleſh, during their lives. And not only the apoſtles, but other chriſtians in thoſe days were abſtemious, living chiefly upon herbs, or the like ſubſtance, as Paul witneſſes in his epiſtle to the Corinthians.

Acts xv. 19,20.

Upon the whole matter, we may conclude, that all this caution and care about the difference of meats from the beginning of the world to the flood, and from the flood to the giving of the Moſaick law, and from thence to the times of the apoſtles of Jeſus Chriſt, would not have been, had there not been ſome greater reaſon for it, than barely to try mens obedience, or to furniſh them with emblems of virtue and vice, as ſome hold. There muſt be ſomething in the nature of living creatures, ſome different qualities, that occaſioned one ſort to be forbidden and another allowed. And though we are not now obliged to keep the law of Moſes, yet I cannot find upon what grounds many Chriſtians take

take the liberty to act contrary to the ordinance of the apoſtles of Chriſt, in eating blood and things ſtrangled.

Tender-conſ. I remember I have heard this point handled before by ſome diſputants; and to this laſt part of your diſcourſe it has been anſwer'd, that Jeſus ſaid, *Not that which goeth into a man defileth him, but that which cometh out.* And Paul ſays, *To the pure all things are pure.* And he called the doctrine of, *Touch not, taſte not, handle not,* a doctrine of worldly elements, and beggarly rudiments.

Diſcretion. But then if that ſaying of Chriſt be taken literally, one may venture on all manner of venomous living creatures without danger of hurt. Without doubt, there is a diſcreet choice to be made in our diet, as to the qualities of the things we eat and drink, and every one in this is left to his own conduct; only this general rule ought to be obſerved, that we forbear eating and drinking ſuch things as we find by experience, or know by common obſervation to be prejudicial to health, impediments of virtue and devotion, ſpurs to vice and paſſion, by intoxicating the brain, heightning the blood, diſordering the ſpirits, or by any other ways being ſubſervient to the works of the fleſh, or the temptations of the devil. In ſo doing we ſhall do well.

Prudence. And as to that ſaying of Paul, *To the pure all things are pure*; it may well be retorted, that the ſame apoſtle ſaid in another place, * *All things are lawful to me, but all things are not expedient: All things are lawful for me, but I will not be brought under the power of any thing.* * 1 *Cor.* vi. 12.

To which he immediately ſubjoins theſe words, *(Meats for the belly, and the belly for meats; but the Lord ſhall deſtroy both it and them.)* Now by this coherence of the text it is plain, that he ſpoke in reference to the liberty that was given to chriſtians in eating; ſhewing, that tho' they were freed from the ſtrict and punctual obſervation of the Moſaick law, according to the letter; yet, that nevertheleſs, they were obliged by the law of prudence and chriſtian virtue, to make ſuch an election of meats, as might neither offend charity, nor interfere with the grand deſign of religion, which is to make us more holy and pure, not more licentious and profane.

Charity. Your mentioning the offence which may be given to Charity, by diſſolute libertiniſm in eating, puts me in mind of another paſſage of the ſame apoſtle, where he ſays, † *If meat make my brother to offend* (or be ſcandaliz'd) *I will eat no fleſh while the world ſtandeth, leſt I give ſcandal to my brother.* † 1 *Cor.* viii. 13.

Certainly charity is the very flower and quinteſſence of all chriſtian virtues, the particular glory of the chriſtian religion, and the fulfilling both the law and the prophets. He that pretends to chriſtianity and has not Charity, is an infidel in maſquerade, a ſpy upon the faith, a religious juggler, a dead mimick of divine life: He runs with the hare and holds with the hounds; he mocks God, cheats man, and damns himſelf; he is the very ſink of ſin, for in him all the vices in the world diſembogue themſelves, as in a common emunctory. But leſt I be miſtaken by thoſe that here give

me this character of a man that wants charity, I will explain myſelf more at large, and give you a particular deſcription of this radical virtue. I do not mean by charity only, that branch of it which bears the fruits of material good works, in feeding the hungry, giving drink to the thirſty, cloathing the naked, viſiting and redeeming priſoners and captives, harbouring thoſe that want a place to lay their heads in, viſiting and relieving, comforting and healing the ſick; and the like acts of mercy. Charity is of a far larger and more ſpiritual extent than all theſe good works amount to: Nay, ſome of them may be perform'd without charity, as good Paul witneſſes, when he ſays, * *Though I beſtow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.* In which words he plainly ſuppoſes, that many outward good works may be done, and yet the doer of them may want charity: Therefore when I ſpeak of charity, I underſtand that divine accompliſhment of the ſoul, which the ſame apoſtle in the following words deſcribes: † *Charity ſuffereth long, and is kind; charity envieth not; charity vaunteth not itſelf; is not puffed up; doth not behave itſelf unſeemly; ſeeketh not her own; is not eaſily provoked; thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things.* This is the compleat character of Charity, and he that makes it good in his practice, is a perfect chriſtian, a believer in his true colours, a champion of the faith, an Iſraelite indeed, in whom there is no guile, a living ſtone in the temple of God. He runs with patience the race that is ſet before him: He practices ſobriety, righteouſneſs, and godlineſs toward God, man, and himſelf: His ſoul is the receptacle of goodneſs, the center of piety, in which all virtues delight to inhabit. In all things he has a holy tenderneſs, and acts even to the curioſity and niceneſs of divine love. Tho' his body dwells on earth, his ſoul lives in heaven; he couches under the ſhadow of the trees of paradiſe; he breathes immortal air, and often taſtes of the fruit of the tree of life.

* 1 Cor. xiii. 3.

† 1 Cor. xiii. 5.

Now to apply this to the ſubject you have been handling: I ſay, that a man endued with this divine and ſupernatural gift of charity, as he loves God above all things, ſo he loves his neighbour as himſelf, and will in all things ſo compoſe himſelf, as to be void of offence both toward GOD and man. He will (in all things indifferent) comply with the prepoſſeſſions, prejudices, and cuſtoms of his weak brother, ‡ *To the Jews he became as a Jew, that he might win the Jews: To them that are under the law, as under the law, that he might gain them that are under the law. To them that are without law, as without law, (being not without law to God, but under the law to Chriſt) that he might gain them that are without law: To the weak, he will become as weak, that he may gain the weak: He made all things to all men, that by any means he may ſave ſome. With them that eat fleſh, he will eat likewiſe, aſking no queſtions for conſcience ſake, for the earth is the Lord's, and the fulneſs there-*

‡ 1 Cor. ix. 20, 21, 22.

*thereof. With thoſe that abſtain, he will practice abſtinence. * Whether he eats or drinks, or whatever he does, he does all to the glory of God; giving none offence, neither to the Jews nor to the Gentiles, nor to the church of God; but pleaſing all men in all things, not ſeeking his own profit, but the profit of many, that they may be ſaved.* This is the practice of a perfect chriſtian; this is the ultimate end of the commandments, the *non ultra* of both the law and the goſpel, and the aim of our ſtatute of moderation in eating and drinking.

* 1 Cor. xi. 31, 32, 33.

To this diſcourſe of Charity the whole company agreed, and Tender-conſcience expreſſed a more than ordinary ſatisfaction and complacency in her grave and moderate deciſion of a controverſy which he had raiſed. He had long been diſturbed in his mind about this point, but was now convinced of the truth, and gave them all moſt hearty thanks for their edifying diſcourſe, making a particular acknowledgment and addreſs to Charity for the evangelical concluſion.

Then the virgin Temperance, who began this diſcourſe of moderation in eating and drinking, and whoſe proper office it was to interpret and expound that ſtatute, called for two lamps, which were immediately brought by Obedience, one of the waiters. Now one of the lamps gave but a dim light, ſo that you could hardly diſcern whether it was burning or not. On the contrary, the other ſhin'd very bright and clear. Then ſaid Temperance. You ſee the difference between theſe two lamps, how the one affords but a weak faint light, and the other ſheds her beams round with great ſplendor: The cryſtals are both alike, but only one of 'em is ſullied and ſooted (as it were) with ſmoak and vapours, the other is tranſparent and clean. Theſe are emblems of moderation and riot in eating and drinking. The ſoul of man is a lamp, which will burn and ſhine with great ſplendor, if the body be kept clean and purified by temperance, abſtinence and faſting: But if a man by exceſſive eating and drinking does pollute and ſtain his body, his ſpirits (which are the cryſtal of his ſoul) are clouded and thickned with vapours and ſmoak, ſo that he neither ſhines in good works to others, nor has much light to himſelf; and if the light that's in him be darkneſs, how great muſt that darkneſs be?

Tender-conſ. Pray give me leave to trouble you with one queſtion more about faſting, becauſe I think you mention'd that juſt now, as one means to purify and cleanſe the body, and render it more inſtrumental to the operations of the ſoul. I deſire to be inform'd what example you have of faſting in the Scripture, and whether it be now requiſite and profitable for a chriſtian to faſt, and what are the proper effects of it?

Temp. It will be no trouble to me, but a delight to ſatisfy you in this point, according to my ability, as it is my office: Know then, that faſting is a practice frequently recommended in the book of God, and warranted by the example of ſundry good and holy men: We read that Moſes faſted forty days and forty nights in the mountain; and tho' no mention be made of faſting before the flood, yet the lives of

men in that infancy of the world, in all probability were a daily faſt, or at leaſt a continual abſtinence from fleſh. So that what now ſeems ſo grievous and troubleſome a diſcipline, was then peradventure eſteemed but a natural and univerſal diet, obſerved by all mankind, whereby they preſerved their body in an inviolable health and vigour, prolonged their lives almoſt to a thouſand years. But now, in theſe latter ages of the world, the bodies of men are grown weaker, and men count it a heavy taſk to faſt once a month; nay, once a year ſeems too much for ſome dainty conſtitutions. There were ſeveral occaſions of faſting among the people of God in old time. * There was a day of atonement commanded to be yearly obſerv'd by the Iſraelites, throughout their generations for ever, in which day they were to faſt and afflict their ſoul from even to even. This was an annual day of publick humiliation, enjoined to that people for ever. It was cuſtomary alſo to faſt on any mournful occaſion, and † David faſted when his child lay ſick. And the men of Jabeſh Gilead ‡ faſted ſeven days when they buried the bones of Saul and Jonathan his ſon under a tree at Jabiſh. And as ſoon as David heard the news of their death, both he and all the men that were with him, took hold of their cloaths and rent them: ‖ *And they mourned and wept, and faſted until even, for Saul, and for Jonathan his ſon, and for the people of the Lord, and for the houſe of Iſrael, becauſe they were fallen by the ſword.* Moreover, the people of Iſrael uſed to faſt in time of any publick calamity, and not only they, but other nations alſo, as the inhabitants of the great city of Nineveh, when the prophet Jonah foretold the deſtruction of that ſtately city would come to paſs in forty days, they *proclaimed a* § *faſt, and put on ſackcloth from the greateſt of them even to the leaſt: For word came unto the king of Nineveh, and he aroſe from his throne and laid his robes aſide, covering himſelf with ſackcloth, and ſitting in aſhes. And he cauſed it to be proclaimed throughout Nineveh, (by a decree of the king and his nobles) ſaying; Let neither man nor beaſt, herd nor flock taſte any thing; let them not feed, nor drink water.*

* *Lev.* xxiii. 27, 28, 29, 30, 31, 32.

† 2 *Sam.* xii. 16, 17.

‡ 2 *Sam.* xxxi. 13.

‖ 2 *Sam.* i.

§ Jonah iii. 5, 6, 7.

But, beſides thoſe ſolemn and publick faſts, we read of ſome private men who practiſed it, as the prophet Daniel, * who faſted three full weeks, in which time he eat no pleaſant bread, neither came fleſh nor wine within his mouth. And this faſt of his was ſo acceptable to God, that he ſent one of the holy angels to him, and ſaluted him with the title of, *A man greatly beloved*, bidding him not to fear or be troubled: *For*, ſays he, *from the firſt day that thou didſt ſet thine heart to underſtand, and to chaſten thyſelf before God, thy words were heard, and I am come for thy words. Now I come to make thee underſtand what ſhall befal thy people in the latter days.* And when he had thus comforted and ſtrengthened Daniel, he revealed to him many wonderful and

* *Daniel* x. 2, 3.

ſecret

ſecret things that ſhould come to paſs in the world. So that by theſe great favours ſhewed to Daniel, we may plainly ſee how acceptable religious faſting is to God. Many more examples of this kind might be produced out of the Old Teſtament; but theſe may ſuffice to ſhew, that faſting was a duty often practiſed by the people of God, and by holy men under the law of Moſes. And the goſpel recommends it from the beginning to the end, by the examples of Chriſt and John-the-Baptiſt, of Peter, Paul, and the reſt of the holy apoſtles, as well as by their counſels and exhortations, nothing more frequently inculcated than this duty of faſting throughout the writings of the New Teſtament.

And without all doubt, it is now as requiſite as ever it was; ſince we are liable to the ſame infirmities, expoſed to the ſame temptations, and beſet with the ſame dangers as the former chriſtians were, againſt all which evils, faſting is the proper remedy. Faſting mortifies the body, and tames concupiſence; it quenches luſt, and kindles devotion; it is the handmaid of prayer, and the nurſe of meditation: It refines the underſtanding, and ſubdues the paſſions; it regulates the will, and ſublimates the whole man to a more ſpiritual ſtate of life. It is the life of angels, the animater of the ſoul, the great advantage of religion, the beſt opportunity for retirements of devotion. Whilſt the ſmoak of carnal appetites is ſuppreſſed and extinguiſhed, the heart breaks forth with holy fears, till it be burning like the cherubim, and the moſt extaſy'd order of pure and unpolluted ſouls. Theſe are the proper and genuine effects of religious and frequent faſting, as they can witneſs who make it their private practice.

Tender-conſ. You have made me in love with faſting, by giving ſo fair an account of it, and diſcovering the good conſequences of it to the ſoul and body, and I am reſolved to make trial of it myſelf hereafter; for in my opinion, as you deſcribe, it cauſes a man to draw near unto God, while his ſoul, being by abſtinence and faſting withdrawn (as it were) from the body, and abſtracted from all out outward things, retires into herſelf, and in the ſecret tabernacle within, ſhe ſits under the ſhadow of the divinity, and enjoys a more cloſe communion and intimate union with God.

When Tender-conſcience had made an end of theſe words, he began to think of his journey; and giving them all his thanks for the kind entertainment he had met with in this place, and eſpecially for their edifying diſcourſe, he roſe up to take his leave; then they roſe up with him, and accompanied him to the armoury, which ſtood by the gate, and there they armed him all over with armour and weapons of proof, as was the cuſtom to do to all pilgrims, becauſe the reſt of the journey was like to be more dangerous, the ways being infeſted with thieves and robbers, with ſons of Belial, and murderers, alſo with fiends and devils. Alſo they gave him his paſs, which he had deliver'd to them at his firſt coming thither; now they had all ſet their hands to it, to confirm and ſtrengthen it the more; bidding him be ſure to have a care of it. So they conducted him to the gate, and wiſhing him a proſperous journey, he parted with tears in his eyes.

Now

Now I ſaw in my dream, that Tender-conſcience went forward a good pace, till he came to the brow of the hill, where the way led down into the Valley-of-Humiliation; but becauſe it was ſteep and dangerous going down, he was forced to ſlacken his pace, and lean hard upon his ſtrong crutch; yet he was apt to ſlip, and could hardly ſtop himſelf from running, or rather tumbling down the hill; but at length, with much ado, he got ſafe to the bottom, and came to the Valley-of-Humiliation. Now all this valley was a kind of a marſhy boggy ground, and was at this time all over-flowed with water, ſo that there was but one way to paſs thro' it with ſafety, and that was over certain planks faſtened to ſtumps or poſts, and joined one to another, that is, the end of one plank to the end of another, for it was but one plank's breadth all the way, and that a very narrow one. This ſet of planks was called the bridge of Self-denial, and it reached quite over the Valley-of-Humiliation. Now the waters were very high, and touched the planks; nay, in ſome places they covered them ſo, that a man could hardly diſcern his way. The ſight of this dangerous and narrow bridge did not a little diſcourage Tender-conſcience; but conſidering that it grew toward night, he was reſolved to venture over it: So on he went courageouſly, but with a very ſlow pace, becauſe of the exceeding narrowneſs of the planks, which alſo now and then would ſeem to yield and bend under him, which often put him in a fright, leſt they ſhould break, and he be drowned in the waters. And the more to encreaſe his troubles, when he was got half way over, the air was all hung full of nets and traps and gins, which were placed ſo low, that a man could not walk upright, but he muſt be caught in ſome of them; theſe were planted here by the prince of the power of the air, to catch ſuch pilgrims in as were high-minded, and walked with out-ſtretched necks; therefore when Tender-coſcience perceived the danger that was ſpread before him, he ſtooped down, and crept along upon his hands and knees, and ſo he eſcaped the nets and gins; and he had this advantage moreover, that he could go faſter in this manner, and more ſecurely without danger of tottering over on either ſide of the planks into the water, as he was often like to do, when he walked upright. In this manner crawled he along, till he was almoſt got over, when he ſaw ſeveral boats making towards him on either ſide of the bridge, and in the boats there were men that rowed them, who hallooed and called after Tender-conſcience, but he regarded them not: For he was afraid, leſt they were ſome of the robbers or murderers which infeſted that country, and therefore he kept on his pace; but they rowed hard by him, and ſhot ſeveral arrows at him, ſome of which miſſed him, others he received with the ſhield of faith that was given him out of the king's armoury; now the names of thoſe men that rowed in the boats, and ſhot at Tender-conſcience ſo fiercely, were Worldly-honour, Arrogancy, Pride, Self-conceit, Vain-glory, and Shame; which laſt happened to let fly an arrow, that wounded Tender-conſcience ſlightly in the cheek, fetching up all the blood into his face, but did him no greater harm; ſo at length he

* *Epheſ.* vi. 16.

he got to the end of the bridge, and then he was paſt the danger of the nets and gins, ſo that he could now walk upright, and that upon dry ground: and he went on ſinging:

Through many toils and dangers I have run,
Much pain and hardſhip I have undergone;
Yet ſtill my God hath mingled ſweet with ſoure;
Oft-times he ſmil'd when he did ſeem to loure.
O'er hills and dales he leads me by the hand,
Thro' bogs and fens, by water and by land:
He feeds, and cloaths, and arms his pilgrims ſtill,
Protecting them from danger, death, and ill.
Tho' ſatan ſpreads his nets, and lays his gins,
To trap their ſouls in labyrinth of ſins,
Yet by God's grace I have eſcap'd his wiles,
The humble pilgrim ſatan ne'er beguiles.
Humility the ſoul's pure refuge is,
The loweſt ſtep that leads to higheſt bliſs.

Then I ſaw in my dream, that Tender-conſcience enter'd the Valley-of-the-Shadow-of-Death, and night overtook him, ſo that his feet ſtumbled in the dark, and he was ready to fall into the ditch, or the the quag, which were on each ſide of the narrow way: But being in the midſt of ſummer, the ſun aroſe within few hours, and ſo he enjoy'd the day-light, which was exceeding comfortable to him, tho' he met with diſmal and frightful objects; for the valley is of itſelf very dark, and there hangs perpetually over it ſuch black and thick clouds of confuſion, that what for them, and what for death, who ſpreads his wings over this valley, the ſun gives but a very dim and faint light here: Yet that which ſhined at this time, ſerved to light Tender-conſcience along the hollow dreadful way, where he heard, as he went along, a continual howling and yelling; but at length he got clear of all, and came to the end of the valley, even to the place where Chriſtian ſaw blood, bones, aſhes, and mangled bodies of men lying on the ground; but now they were buried, and a pillar was erected in the place, as a ſtanding memorial of all the cruelties that were acted by the two giants that lived in the cave hard by this place. There was an inſcription on the pillar alſo, giving an account of all the righteous blood that had been ſhed in the world on the ſcore of religion, from Abel's to that day. There was alſo a ſummary of all the bloody ſanguinary laws that had been enacted on that account by cruel tyrants, as Pharaoh, Nebuchadnezar, Darius, Antiochus, Nero, &c. There was a relation of a woman and her ſeven ſons, that were all barbarouſly tormented with exquiſite tortures, and afterwards put to death, becauſe they would not taſte of ſwine's fleſh, contrary to their conſcience and the law of God; on the ſame account alſo, a venerable old man called Eleazar, was cruelly ſcourged to death, by the command of a tyrant. Many curious memorials were there engraven on this pillar, which Tender-conſcience took

great

great delight to read. Now the name of the pillar is Victory, and hard by it, even over-againſt the cave of the two giants, Pagan and Pope, there is another cave, wherein Tender-conſcience ſaw a middle aged man ſitting, of a mild, grave, and venerable countenance, and his name was Reformation: Now it was this man's charge to look after this pillar, and to ſee that no injury be done to it by the thieves and robbers that infeſt that road, nor by any giant of the pope's party; for he maintained a great army under ground, his cave being of a vaſt extent, and his army uſed ſometimes to iſſue out and commit great ſpoils and ravages in the neighbouring countries. But now Reformation kept as ſtrong a party as he, and had as much room in his cave to lodge them in, and ſometimes they would go out and ſkirmiſh, ſometimes come to a pitch'd battle, and then the ground would be afreſh ſtrew'd with dead bodies, and ſtained with blood, till they were buried out of the way. All this Tender-conſcience learned from one that came out of the cave of Reformation, and fell into diſcourſe with him, telling theſe and many other matters to him, as they ſtood talking by the pillar. At length the man having underſtood that Tender-conſcience came from the Valley-of-Deſtruction, and was going to the heavenly Jeruſalem, was very inquiſitive after his country, and the place of his birth: For, ſaid he, I have heard my father ſay, that I was born in that country too, and brought from thence very young, and when my father came to this place, he left me in the cuſtody of Reformation, with whom I have continued ever ſince, and what is become of my father I know not, nor whether I ſhall ever ſee him again or no; but I remember he uſed to talk of going to the cœleſtial city, which I ſuppoſe is the ſame place whither you are now travelling, and therefore if you will accept of my company, I will gladly travel along with you, having great hopes of ſeeing my father there, or hearing ſome tidings of him; and beſides, they ſay it is brave living in that city, and that it is the richeſt place in the world, therefore I would fain go along with you, in hopes of getting into that famous city to dwell.

Tender-conſ. I like your motion very well, for I have travelled alone hitherto, which made the way ſeem more tedious to me, and a companion in the reſt of the journey would divert melancholy, and we ſhould encourage each other in our pilgrimage. But I muſt acquaint you with one thing firſt, and that is, That your journey will prove ineffectual, I doubt, unleſs you came in by the wicket-gate, that is at the head of the narrow way, and can produce your certificate or paſs, from the Interpreter: For, as I am certainly informed, the king has given ſtrict orders that none ſhall be admitted into the heavenly city, that are not thus qualified.

Then Seek-truth (for ſo was the other man called) replied, I have a paſs by me, which my father procured for me when he brought me along with him, and he told me he had it from the Interpreter, giving me a ſtrict charge to have a care of it.

Tender-conſ. What was your father's name, and from whence came he?

Seek-

Seek-truth. His name was Little-faith, and he came from the town of Sincere.

Tender-conſ. Oh, I believe I have heard talk of him; if he be the ſame man that I mean, there goes a report, as if he had been robbed in a place called Deadman's-Lane.

Seek-truth. I hope not ſo, for I am ſure he had ſtore of ſilver and gold about him, beſides ſome very rich jewels; nay, I may ſay, he carried his whole eſtate about him, ſo that if he was robbed upon the road, he is utterly ruined and undone: I am very much concerned at this ſad news, and ſhall not be at reſt till I have enquired farther about it. Therefore, if you pleaſe, let us haſten to go forward on our journey, and it is ten to one, but I ſhall be more particularly informed of this matter by the way. I will only call two or three more friends of mine, who are very deſirous to travel toward the heavenly country, and would be glad to take the opportunity of your good company: So he ran into the cave, and called for Zealous-mind, Weary-o'th'-World, Convert, and Yielding, who all came out to know what he would have.

Zealous-mind. Have! ſays Zealous-mind, you may be ſure, that 'tis no hurt he would have, when Seek-truth calls us.

Seek-truth. No, my friends, I call you for your good, I hope, and to fulfil you own wiſhes; for you have often told me how deſirous you were to travel towards the heavenly Jeruſalem, and now here is a man going that way, that would be glad of your company; for my part, I am reſolved to go along with him, do as you pleaſe.

Weary-o'th'-World. And I, ſaid Weary-o'th'-World, for here's nothing in this country but trouble, vexation, cares, grief, and all manner of evil; I would not tarry a day longer in it, if I might be a king: Come, let's be going.

Convert. I burn with deſire to go to that glorious place, of which I have heard ſo many renowned things. I care not what hardſhips I undergo, nor what torments I ſuffer, provided I may get thither at laſt.

Yielding. And for my part, I like your companies ſo well, that I will go with you to the end of the world with all my heart. For you talk ſo wiſely, and tell ſuch pretty ſtories, that you have won my very heart; I am ready to melt, when I hear Seek-truth diſcourſe of ſuch ſtrange things as are in the heavenly country, and tells his father's travels from the Valley-of-Deſtruction, and how kindly he was entertained by the way at ſome good houſes.

Seek-truth. Well, if you are all agreed, come follow me, and I will bring you to the man that is now on his pilgrimage to Sion, he ſtands not far off from the cave's mouth, hard by the pillar of Hiſtory. So they all followed him by one conſent, and went out of the cave, where they found Tender-conſcience waiting for their appearance: Then they went up to him, and ſaluted him one by one, and after ſome queſtions paſſed on both ſides, they all ſet forward together.

Now I ſaw in my dream, that as they were going up a kind of riſing ground, they ſaw before them a man walking an even moderate pace, and they made haſte to overtake him; for by his gait they gueſſed he was no ordinary man, as a certain wiſe man obſerved, *By a man's gait you may know what he is.* So when they came up to him, they ſaluted him courteouſly, and he returned their ſalutations with an air, which diſcover'd the tranquility and peace of his ſoul. Then Tender-conſcience ſaid to him, Sir, if a ſtranger may take the liberty to aſk you a queſtion, I intreat you to tell me, Whether your name be not Spiritual-man; for I think I have ſeen you before, and was told that you were called by that name.

Spiritual-man. Yes, ſaid Spiritual-man, I am the ſame you take me for, and tho' your knowledge of me be but as yet imperfect, yet I very well know you, and all your company, and I am glad to ſee you ſo far in your journey towards the heavenly city, whither we are all going.

Tender-conſ. I do not wonder that you know me and my fellow-travellers here with me; for I have heard a very learned and holy man, one Paul the apoſtle ſay, That you know * all things, and judge all things; and therefore I am very glad that we are ſo happy as to overtake you upon the road: I hope we ſhall have your good company to our journey's end.

* *Cor.* ii. 15.

Spiritual-man. With a very good will, for it is my delight to keep company with thoſe that ſet their faces Sion-wards, and are going thither, as I perceive you are at this time; but I 'ſpy a young man in your company, who, I doubt, will not be able to go thro' this tedious journey, but will either faint by the way, or turn aſide with the flatterer, or take up his abode in Vanity-Fair. Then turning himſelf to Yielding, he ſaid unto him, Young man, you are the perſon I mean; do you think you ſhall be able to hold out to the heavenly Jeruſalem?

Yielding. I make no doubt of it ſir, for I find myſelf in good health, and as able to foot it as any of the company.

Then they went on together till they came to a great wilderneſs, where were ſeveral paths leading divers ways; ſo that had it not been for Spiritual-man, (who alone knew the right way) they had wandered no doubt into ſome dangerous parts or other, and had either been devoured by wild beaſts, or taken priſoners by ſome cruel giants, whoſe caſtles ſtood in the remote corner of the wilderneſs. This made 'em all ſhew a great deal of reſpect and obedience to Spiritual-man, and to eſteem him as their guide and patron: So they went along together till they came to a place where was an altar built, and there was incenſe burning thereon, and the ſmell of the incenſe was very fragrant, refreſhing the ſpirits of the pilgrims. Then Spiritual-man ſpake to this effect, My brethren, you muſt know that this wilderneſs is much haunted with wild beaſts, as alſo by thieves and murderers, ſpirits and hobgoblins, which oftentimes aſſault poor pilgrims in the night-time, and ſometimes by day: Now had we taken any other path, we had been

been in danger falling into their clutches; but now, I hope, there will be no ſuch danger, if you will follow my counſel.

Tender-conſ. We will readily obey thee in all things, for we ſee that thou art a man of God, and haſt the mind of Chriſt. Tell us therefore what we ſhall do to be ſafe from the dangers that threaten us in this place.

Spiritual-man. You ſee this altar of incenſe here perpetually ſmoaking and ſending up clouds of a ſweet ſmelling ſavour to heaven. Now the ſmoak of this incenſe keeps off all ſpirits and hobgoblins, and the fire upon the altar keeps off all wild beaſts. If then you would be free from the danger of wild beaſts, let every man take a coal from the altar, and carry along with him: and if he would be free from the ſpirits and hobgoblins, let him take of the incenſe that is in the treaſury of the altar, and carry it along with him, and as he travels thro' the wilderneſs, let him often kindle a fire with a coal from the altar, and burn the incenſe therein, ſo ſhall he be protected from all evil. Let him awaken the ſpirit of Prayer, and kindle true devotion in himſelf, by making a good uſe of the grace of God: For the heart of a devout man, and one that fears God, is an altar of incenſe always ſending up holy ejaculations, which are a ſweet ſavour or perfume before God. Such a man attracts the divine bleſſing and protection.

Tender-conſ. But how ſhall a man pray? In form or without? With words, or in ſilence?

Spiritual-man. That you may be the better ſatisfied in this point, you ought to conſider, that prayer is the ſoul's diſcourſe, or converſation with God. Now ſeeing that God knoweth all things, and diſcerneth the ſecret thoughts of our hearts, it is a thing indifferent in private prayer, whether we uſe words or not; for the ſoul may diſcourſe and converſe with God as well in ſilence as with words; nay, better ſometimes, becauſe ſilence preſerves her attention, and prevents wandering thoughts, whereas when the ſoul is occupied in verbal prayer, it often proves little better than lip-ſervice; as God complained of old, *This people ſerve me with their lips, but their hearts are far from me.* But however this ſilent or mental prayer is a gift which all men are not capable of. Some have not the recollection of ſpirit, that compoſedneſs of mind as to pray in this manner; and it is convenient that ſuch men ſhould uſe words. But whether they uſe a ſet form or no, in private prayer, is not material; only let me give this ſeaſonable caution, That thoſe who uſe extemporary prayer be careful of committing any indecency, by uttering improper expreſſions, vain repetitions, or uſing too many words, which muſt needs by offenſive to the divine majeſty, who knows our neceſſities before we declare them, and only requires an humble and fervent application of our hearts to him for what we ſtand in need of. All the fine words in the world without this, all the rhetorical flouriſhes, the elegant cadences, the ſofteſt periods without this, are but ſounding braſs, and a tinkling cymbal in the ears of God; and therefore good was the advice of Solomon, *When thou comeſt in the*

houſe of God, let thy words be few, and be more ready to hear than to offer the ſacrifice of fools. Intimating hereby, that multiplicity of words in prayer, is but a ſacrifice of fools. And a greater man than Solomon has ſaid, * *When ye pray uſe no vain repetitions, as the heathens do; for they think that they ſhall be heard for their much ſpeaking. Be not therefore like unto them, for your father knoweth what things ye have need of before ye aſk him.* And therefore the form of prayer which Chriſt here preſcribed them as a pattern, was very ſhort, but comprehenſive, including in leſs than an hundrded words, all the ſeveral parts of prayer, as adoration, thankſgiving, petition, oblation, interceſſion, &c. And this, no doubt, he preſcrib'd for a pattern to others, that all who call upon God may do it with reverence and godly majeſty, uſing but few words, and thoſe pity and ſignificant, comprehenſive and full, proper and becoming his majeſty we addreſs ourſelves to.

* Matt. vi. 7, 8.

Tender-conſ. You have given me great ſatisfaction, as to this matter, which has often diſturbed my mind, and kept me at too remote a diſtance from God, not knowing certainly how to pray acceptably: But now I am convinced that God requires chiefly the heart, for it is but reaſon, that he who is a ſpirit, and the pureſt of all ſpirits, ſhould be ſerved in ſpirit and in truth, which cannot be done where the heart goes not along with the lips; and if it does, then it matters not whether it be in a ſet form of words or no; the fervency and attention of the mind, the regularity of the affections, and the lawfulneſs of our petitions being the chief thing regarded of by the ſovereign majeſty of heaven.

Seek-truth. How happy am I to light into ſuch good company! I have been long ſearching and enquiring into the nature and obligation of chriſtian duties, and particularly this of prayer, which puzzles a good many well-meaning people; but I never met with ſo much comfort and ſatisfaction as now I have found in your diſcourſe.

Weary-o'th'-World. I approve of what has been ſaid concerning prayer; for I find ſo many defects in the beſt of my devotion, that I have no heart to venture on vocal prayer at ſome times; for if I ſhould, my heart would afterwards check me, with putting an affront upon God, whilſt in the midſt of paſſionate words, and devout expreſſions, my thoughts were employ'd clear another way, while my tongue chatter'd like a magpie to God, and my heart was upon the devil's ramble, ſtarting a thouſand vain and fooliſh thoughts, amidſt the moſt ſerious and religious, the moſt fervent and pious words of the world. I know not how it fares with other people, or what advantages they may find; but for my part, ſo long as I carry fleſh and blood about me, I cannot preſume to be free from diſtractions, alienation of mind, coldneſs, indifference, and impertinent ſuggeſtions, even in the calmeſt minutes, the moſt recollected ſeaſons, and the ſevereſt application of my mind to the duty I am engaged in. Much leſs can I hope for an

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immunity from ſuch failings, when I give the reins to my tongue, and ſuffer my lips to prate over a multitude of formal words: For then I find it falls out to me, as I have heard ſay it does to muſicians, who by long accuſtoming themſelves to play on any inſtruments, at length get ſuch a habit, that they can run over the familiar tunes, without minding or giving attention to what they are doing. Not that I thereby condemn the uſe of vocal prayer, for without doubt it is expedient for ſome people, and in a manner neceſſary in the publick worſhip of God, where many people are to join together in offering up the ſame petitions, thankſgivings, interceſſions, &c. which cannot be performed without a form of words, which are the only proper means of conveying our conceptions and thoughts one to another; and conſequently making each other ſenſible what we all pray for. In ſhort, my judgment is, That it is all one, in reſpect to God's hearing us, whether we uſe words or not, in publick or in private; but for the ſake of human neceſſities, words are neceſſary in publick, and a fervent application of mind is abſolutely required both in publick and private, as the only efficacious means to render our prayers acceptable to the divine majeſty.

Then I heard in my dream, that as they walked along the wilderneſs, the wild beaſts roared, and ſent forth hideous noiſes, which put ſome of them into no ſmall diſorder and conſternation; but the reſt, who had more courage, heartened them on. So at laſt they got out of the wilderneſs, and came in ſight of the town of Vanity, where Faithful was put to death for his teſtimony to the truth. Now the town was very magnificent and ſtately to the eye, full of temples and other publick ſtructures; whoſe lofty towers being adorned with gold, and other coſtly embelliſhments, made a glittering ſhew in the ſun-ſhine. Likewiſe it was exceeding large and populous, ſo that there was a perpetual noiſe to be heard at a diſtance, like the roaring of the ſea, becauſe of the multitude of people that were in it, the chariots and the horſes that were always running up and down the ſtreets, which made poor Yielding think that it was the city whither they were all going to. He was ſo taken with the glorious figure this town made, that he could hardly contain himſelf from running thither before the reſt of his company. Which, when Spiritual-man perceived, he ſaid,

1ſt Part, p. 63.

Spiritual-man. Young man, miſtake not this place, for it is not the heavenly city, as you imagine, but a meer counterfeit; it is Babylon, the town of Confuſion and Vanity: Though our way be thro' it, yet we are not to take up our reſt there. We may abide there for a ſhort time, as in an inn, but we muſt not think of ſettling there for ever.

Yielding. Sir, I thought by the deſcription that had been given me of the heavenly Jeruſalem, that this had been the very place indeed, but now you have ſatisfied me to the contrary.

So the pilgrims went forward and entred into the town, but they met with a great many affronts and injuries by the way, by reaſon of the

the ſtrange dreſſes they were in, and becauſe they had not the mark of the beaſt in their foreheads, nor on their right-hands, as all the inhabitants in the town had; therefore the boys hooted and hallooed at them, and gathered a rabble about them; nay, ſome of the graver ſort threw dirt upon them as they went by their doors, they mocked and derided them, they faſtned all manner of ſlanders and reproaches upon them, and very few there were in all that place that ſhewed any compaſſion or common civility to them. But this did not at all diſhearten any of them, ſaving the young man to whom Spiritual-man ſpake laſt, whoſe name was Yielding: He indeed being diſcouraged by the inhoſpitable humour and carriage of the townſmen towards his companions, and being ſtrongly invited, by a very courteous-ſpoken man, to leave that giddy-brain'd company of fools, (for ſo he termed the pilgrims) and come and dwell with him, and he ſhould find all things to his content; he accordingly complied, and forſaking his company, followed the man, who conducted him to a tavern in the market-place, and ſending for ſome of his boon companions, they fell to carouſing and making merry; alſo they drank confuſion to the pilgrims that were going to the heavenly city: But Yielding got little by the bargain, for being ſurfeited with exceſs of wine, he died ſuddenly in the night-time.

In the mean while the reſt of the pilgrims paſſed thro' the ſtreets of the town, moleſted on all hands by the ruder ſort of people, and unpitied of them that, according to their age and ſtations, ought to have ſhewn more wit and humanity. Thus they went on, till they came to a place called the Exchange, where the meachants uſed to meet and traffick: Men of all nations and families, men of all tribes and languages, each one buſy in his particular occupation, or commerce. But when the pilgrims came amongſt them, they all with one accord left off their buſineſs and talk, and ſtood gazing on theſe ſtrangers, ſaying among themſelves, What countrymen are thoſe that appear in ſo ſtrange a dreſs, ſo differing from all thoſe that uſe to frequent *this* place?

Then I ſaw in my dream that Zealous-mind, one of the pilgrims, ſtood up and ſpoke to the multitudes ſaying, 'Men and brethren, partakers of the ſame fleſh and blood with us, why ſtand ye gazing on us, as though ſome new thing had happened unto you, which you have never ſeen before? Have you forgot the days wherein Chriſtian and Faithful paſſed through your town, whereof the one was burned for the teſtimony which he bore to the truth, and the other, tho' impriſoned, yet by the mighty power and providence of God, eſcaped your rage and malice? Are theſe things out of your memory already? Or are your records ſilent in the matter? We are come upon the ſame account as they, and are going to the ſame country whither they bent their courſe; therefore wonder not at our unuſual dreſs, for it is neceſſary, that all thoſe who travel Sion-ward, ſhould be apparelled after the faſhion of that city, that ſo their entrance thereunto may be eaſy, and without blame. This is the reaſon why we are not cloathed after the manner

of

of this town, or of this world; for we have no abiding city here, but we ſeek one to come, *whoſe builder and maker is God.*' After Zealous-mind had made an end of ſpeaking, ſome of the merchants left their affairs, and joined themſelves unto the pilgrims, others mocked and derided them. But they ſhook the duſt off their feet, and departed from that place, and the merchants who had left their merchandize, went along with them. And the people followed them out of the town, hallooing and hooting at them; but they remembring the ſaying of Chriſt, (*Curſed be he that hath ſet his hand to the plough of the kingdom and looketh back:*) regarded not the ridiculous noiſe they made, but kept on their courſe on the king's high-way, neither turning to the right-hand, nor to the left, but walked directly forward in the way of the Lord, till they came to the plain of Eaſe, where the merchants hearkened to the enticing words of Demas, and were perſuaded to go down into the ſilver mine to dig for treaſure that corrupteth; but the reſt of the pilgrims would not turn aſide out of the way to follow after filthy lucre. Yet they had not gone far, before one of them, whoſe name was Weary-o'th'-World, was turning about to look back toward the ſilver-mine, when Spiritual-man obſerving him, catched hold of his arm, as he was facing about, and ſtopped him, ſaying, Brother, here is a ſight juſt before you, which will convince you of the danger of looking back in this place. So he ſhewed him the pillar of ſalt into which Lot's wife was turned, which ſtood directly before them on the way-ſide. Then Weary-o'th'-World thanked him for his friendly admonition and aſſiſtance, confeſſing that he was tempted with a thought of covetouſneſs, which made him attempt to look back toward the ſilver-mine, but that he was glad he had ſo timely prevented both his crime and his puniſhment, by ſhewing him the example of Lot's wife, who, for looking back on Sodom, was turned into a pillar of ſalt.

Now in my dream, I ſaw that the pilgrims went forward till they came to the river of God, their way lying along by the river-ſide, where grew trees bearing all manner of delightful fruits, which the pilgrims taſted to their wonderful refreſhments: They alſo drink of the waters of the river, whoſe virtue is to rejoice the heart more than wine; and there being pleaſant green paſtures all along the banks of the river, they laid down ſometimes to repoſe themſelves there, and then roſe up to proſecute their journey; coming at length to the place that led down to Doubting-Caſtle, which was demoliſhed in the days of Chriſtiana her pilgrimage; ſo they paſſing by the ſtile that Chriſtian and Hopeful went over, when they were taken priſoners by giant Deſpair, kept the high-way, never ſtopping till they came to the Delectable-Mountains, where they again refreſhed themſelves in the gardens and vineyards, eating freely of the fruits that were growing therein. Now as they went up theſe Delectable-Mountains, they came at laſt to a mountain that was at the top of all the mountains, and eſtabliſhed above the reſt of the hills, and it was called The Mountain of the houſe of the Lord. Now there were ſhepherds feeding of their flocks all over this mountain,

tain, and there were men of all nations, tribes and languages walking up and down on the mountain, and ſometimes they talked with the ſhepherds, at other times they talked amongſt one another.

So I ſaw in my dream, that as the pilgrims went along the highway, there ſtood ſome ſhepherds by the way-ſide tending on their flocks; and the ſhepherds aſked the pilgrims whence they came, and whither they were going. To whom Spiritual-man replied, Sirs, We are come from the Valley-of-Deſtruction, and are going to the cœleſtial city.

Shepherds. Ye are welcome thus far in your journey; for now you are on the top of the Delectable-Mountains, even on the mountain of the Lord's houſe; and here be men of all nations, tribes, and languages, that are going the ſame journey with you; only they tarry a-while here to take the air of theſe Delectable-Mountains, and to partake of the fruits that grow on this holy ground, which are good to refreſh and ſtrengthen them after their weariſome travel. Moreover, we ſhepherds have remedies for all the diſeaſes that pilgrims are ſubject to in their toilſome journey, and we miniſter freely unto them of ſuch things as we have; giving advice and phyſick to the ſick, opening the eyes of the blind, and the ears of the deaf, and looſening the tongues of the dumb, cauſing them to ſhew forth the praiſe and glory of God. To this end we are placed here, and our tents are open to all comers, where we entertain the ſtranger, the fatherleſs, and the widow, the rich and the poor, the weak and the ſtrong, the young and the old, at the king's coſt, who prepares a table for all that will come to it, and hath made us his ſtewards to portion out to every one what they need; we have milk for babes, and meat for them that are ripe of age. Our doors are not ſhut day nor night, neither do we ceaſe crying out, *Ho! every one that is thirſty, let him buy milk without money, and wine without price. For the Lord hath prepared a feaſt of ſet things, of wine well refined, and he inviteth all men to his table.*

Then the ſhepherds conducted them into their pavilions, and ſet before them ſuch dainties as they had not met with before in all their journey. So they eat and drank chearfully, and were mightily refreſhed, and afterwards the ſhepherds invited them to walk out and take the air of the mountain, which they did, and found it the wholeſomeſt, pureſt, and pleaſanteſt air in the world: For it was perfumed with the odour of oranges and lemons, pomegranates and citrons, and all manner of ſpice-trees, which grew upon the mountain in abundance; ſo that what with the admirable diet, and what with the delicious air of this place, their ſtrength was renewed like eagles, for they reſted there with the ſhepherds two or three days, who ſhewed them great hoſpitality; for they had all things common among themſelves, and therefore the pilgrims went freely up and down from one tent to another, and were kindly receiv'd every where; for this is Emanuel's-Land, the holy mountain of the kingdom of peace, where their ſpears were turned into pruning-hooks, and their ſwords into plough-ſhares, every one

ſitting

ſitting peaceably under his own vine, and under his own fig-tree, and no man did harm to another, but all lived together in unity, love, and peace. The ſhepherds alſo ſhewed them many wonderful things of the mountain, as the hill of Error, and the hill of Caution; and when the time came that the pilgrims were deſirous to purſue their journey, the ſhepherds had them to their overſeer, whom the king had ſet over them, even one of their brethren, and a ſhepherd: To this man they brought the pilgrims, who, when they came before him, bleſſed them, ſaying, *Peace be unto you*: And when the ſhepherds had told him who they were, and how far they had travelled, and whither they were going, he anointed them with a certain rich and ſovereign ointment, which would exceedingly ſtrengthen them in the reſt of their journey. Then the pilgrims bowing their heads down to the ground, took their leave of the venerable old man, giving him thanks for the kindneſs he had ſhewed them.

Then the ſhepherds went along with them, and ſhewed them the door in the ſide of the hill, which is a by-way to hell: And lent them their proſpective-glaſs to take a proſpect of the cœleſtial city thro' it. Which when the pilgrims had a glimpſe of, they were raviſhed at the ſight of ſuch glorious things, and longed to be there; wherefore they deſired the ſhepherds to give them leave to depart, which was granted them, only the ſhepherds firſt gave them directions concerning the way, bidding them to have an eſpecial care leſt they ſlept upon the Inchanted-Ground, which they muſt needs paſs thro' before they could arrive at the heavenly city, and it lies juſt on this ſide the region called Beulah.

Moreover, I ſaw in my dream, that the pilgrims having bid adieu to the ſhepherds, went down from the mountain into the plain, having a large valley before them, which was called the valley of Vain-Opinions: Now as they were going through this valley, they ſaw a company of men before them, and as they drew nearer, they could hear them talk very eagerly one to another, as though it were about ſome weighty matter. So when they came up to them, they perceived that the men were talking about the king of the country, which made them diſpute very paſſionately, and with a great deal of heat: One aſſerting, That the king was of his opinion, another, That he only had the right underſtanding of the royal mind, will and pleaſure; and each man quoted ſome article or ſentence of the king's ſtatute-book, in confirmation of what he had ſaid: So that there was a great noiſe and hurly-burly among them, inſomuch that they were ready to go together by the ears, while every one thought himſelf in the right, and all the reſt in the wrong: Thus contended they till Spiritual-man ſpoke to them, and ſaid, Good people, What is all this clamour for? Then they all ceaſed their loud talking, and gave attention to what he would ſay, who thus proceeded:

Spiritual man. I hear you very vehement and earneſt in controverſy about the king's pleaſure, one ſaying, he knows beſt, and another, that he is beſt acquainted with it. This puts me in mind of the words of

Chriſt, where he ſays, * *If any man ſhall ſay unto you, Lo, here is Chriſt, or he is there, believe it not; For there ſhall ariſe falſe Chriſts, and falſe prophets, and ſhall ſhew great ſigns and wonders, inſomuch that (if it were poſſible) they ſhall deceive the very elect. Behold, I have told you before, Wherefore, if they ſhall ſay unto you, Behold he is in the deſart, go not forth; behold, he is in the ſecret chambers, believe it not. For as the lightning cometh out of the eaſt, and ſhineth even unto the weſt, ſo alſo ſhall the coming of the Son of Man be.* Therefore I have reaſon to judge of you all as deceivers and falſe prophets, ſince you ſo exactly make good the character which our Lord has given them. For whereas one boaſteth that he knows the king's mind; another that he is the beſt interpreter of his will; ye are all out of the way of truth; the king's mind is with none of you, Chriſt is not among you: 'Tis the ſhepherds who are his privy-counſellors, who know the ſecrets of the kingdom; go ye therefore and feed with the flocks, and frequent the places where they lie down at noon, ſo ſhall ye learn knowledge, and preſerve your feet from ſtumbling into error. And having ſpoken theſe words, he turned from them with all his company, and they kept on their way over the plain. Now they had not gone far, before a man bolted out upon them from a little cave, on the ſide of the high-way, which was called the cave of Natural-Speculation, and the name of the man was Human-reaſon: So he aſked them, Whence they came, and whither they were going? To whom Spiritual-man made anſwer, We came from the Valley-of-Deſtruction, and we are going towards the heavenly Jeruſalem, and ſhall be glad of thy company, if thou wilt go along with us.

* Matt. xxiv. 23, 24, 25, 26, 27.

Human-reaſon. I am deſigning for the ſame place myſelf, and would gladly accept of any good company; but I ſuppoſe you intend to go the ſame way as yonder ſhepherds ſhewed you, who know no more of it than the man in the moon, but only 'tis their livelihood to tell a parcel of ſtrange ſtories to ſtrangers and travellers, making them believe, that they are ſervants to the king, and that it is their office to entertain pilgrims, and give them directions for the way. They pretended alſo to give them a proſpect of the heavenly Jeruſalem, through a proſpective-glaſs, and to ſhew them one of the mouths of hell; whereas they are a pack of meer jugglers and religious cheats, amuſing the credulous and unwary travellers with fictions and romantick ſtories of heaven and hell, and uſing enchantments to delude them in their way thither, caſting a miſt before their eyes, when they pretend to give them a glimpſe of the glories of that place. For that is a deceitful glaſs thro' which you looked, and preſents you not with the true appearance of things; as I can prove at large, if you would be pleaſed to hear me out. Nay, I can demonſtrate before your eyes, without the help of any glaſs, the ſituation and beauty of the cœleſtial city, and ſhew you the neareſt road thither, and as plain, as that two and three make five.

Spiri-

Spiritual-man. Thou art as blind as a beetle thyſelf, and wilt thou pretend to direct us in the way to a place which thou never ſaweſt nor knoweſt? Go, get thee into thy den again, and go not about to ſeduce poor harmleſs pilgrims; for we will not hearken to thy inſinuating diſcourſe, but keep on our way, as the ſhepherds directed us.

Tender-conſ. Nay, pray let us hear what the man can ſay for himſelf; for he ſeems to be a ſmart man, and no fool: And therefore I would fain hear his reaſons.

Spiritual-man. Your curioſity is dangerous, and may coſt you dear; therefore pray be perſuaded to turn away your ears from hearing of vanity and deluſions. You have run well hitherto, do not halt ſo near your journey's end.

Tender-conſ. I cannot be ſatisfy'd in my mind unleſs I hear this man's arguments; for he ſeems to have ſomething extraordinary in his very face, and more in his words.

Zealous-mind. To the empty are empty things; if this man be obſtinate, that he will tarry and hear the fellow prate, let him tarry alone; why ſhould we loſe time for his folly? Let us haſten forwards to run the race that is ſet before us.

Spiritual-man. No, brother, let us rather bear one another's burden, and ſo fulfil the royal law of Chriſt our king. Let us pity his infirmity, as Paul exhorts us in the like caſe: * *Brethren*, ſays he, *if a man be overtaken in a fault, ye which are ſpiritual, reſtore ſuch a one in the ſpirit of meekneſs, conſidering thyſelf leſt thou alſo be tempted.* And another apoſtle ſaith, † *Brethren, if any of you do err from the truth, and one convert him, let him know that he who converteth a ſinner from the error of his way, ſhall ſave a ſoul from death, and ſhall hide a multitude of ſins.* Now therefore ſince this our brother is tempted with a vain curioſity to hear the arguments of Human-reaſon, let us ſtay awhile, and I will undertake to confute him; which will be more to my brother's profit, than if he had never heard him ſpeark. Go to then, ſaid he, turning to Human-reaſon, let us hear what thou haſt to argue againſt the way that we are going.

* Gal. vi. 1, 2.
† James v. 19, 20.

Human-reaſon. Then Human-reaſon putting on a grave and ſerious countenance, ſpoke as follows: Gentlemen, it is not manly to fall into a paſſion, and abuſe a ſtranger, before you have a juſt cauſe given you, eſpecially when you are ignorant of, or miſtake his quality. I am ſprung of a right noble and illuſtrious family, and as antient as any in the World, by my father's ſide: Underſtanding is my father, who is a prince and courtier, and of near kin to the royal family of heaven. Therefore, as you are gentlemen, I hope you'll uſe me with that reſpect which is due to my birth and extraction, and not run me down with reproachful names and ſcurrilous language.

Spiritual-man. Cry you mercy, ſir, I know your father very well, and honour his noble birth and illuſtrious quality; and give me leave

to tell you, your mother is but of mean and obſcure quality, and a notorious ſtrumpet; and therefore you muſt excuſe us, if we eſteem no better of you than a baſtard, or at beſt a very degenerate ſon, a mungrel breed, partaking more of your mother's vices than your father's virtues, who ſurely was much overſeen, when he ſuffered himſelf to be debauched by ſuch a common drab as ſhe. Her name was Senſe, the daughter of Animal-life, an old doating ſot, that minded nothing elſe but eating, drinking, and ſleeping, his birth-place being no better than a dunghil; this was your goodly grandfather by your mother's ſide. Now he uſed to proſtitute your mother, when ſhe was young, to all comers and goers; and, among the reſt, the prince your father fell in love with her once upon a time, and lay with her, and begot you: So that you have no ſuch reaſon to glory in your high birth, but rather to be aſhamed of your father's infirmity, in committing folly with ſuch an adultreſs as your mother. Beſides, what ſignifies your being his ſon, unleſs you were alſo endued with his princely virtues? And he himſelf loſt thoſe virtues after he had defiled himſelf by copulation with your mother. For he was once quick-ſighted as an eagle, but now his eyes are dim: In this you reſemble him to the *life*, for you are purblind. He was active and ſincere, but now is dull and treacherous; in this alſo you are like him, for you are heavy and ſlow in all your operations, and as uncertain and wavering as a weather-cock. I could take notice of a great many more ill features and qualities in you, but that it would be tedious and irkſome to the company.

Zealous-mind. Aye, eye, it is not worth while to loſe ſo much time in talking to this impoſtor, when we are on a journey.

Weary-o'th'-World. No, indeed, brother Spiritual-man, no more it is; and were you but half ſo tired as I, you would not ſtand reckoning up this fellow's genealogy, or making compariſons between him and his father, I long to be at my journey's end; come, let's be jogging.

Spiritual-man. Have patience, my brethren, whilſt this man and I diſcourſe this point farther, for the ſake of Tender-conſcience, who ſeems to be ſtagger'd at his firſt words, and has an itching deſire to hear what he can ſay for himſelf: Perhaps he will have a better opinion of the man, if we ſhould refuſe to converſe with him, he might think that we were aſhamed or afraid to ſtand the brunt of his boaſted demonſtration, and ſo would conclude the truth on his ſide. Therefore, for his ſake, have patience awhile, and I doubt not but I ſhall convince this man of his error, and make him hold his peace, if not recant his ill-grounded opinions, to the glory of God, and the edification of us all, eſpecially of poor wavering Tender-conſcience.

Then they agreed to tarry and hear out the diſpute between them, So Spiritual-man bid Human-reaſon wave all farther preamble about his birth and family, and fall upon the point in hand, making as quick diſpatch as he could.

Human-reaſon. Well then, I tell you in ſhort, you are out of the way

way, and if you will follow my directions, I will ſhew you a far nearer and more ſecure road to the heavenly country. I believe, and know there is a God, as well as you, and worſhip him day and night; but I take not up this belief, nor practiſe this worſhip on other mens credits; I do not blindly pin my faith on other mens ſleeves, nor worſhip God according to the traditions of men, as you do; but I lay a ſure foundation of my faith. I behold and contemplate this wonderful and glorious fabrick of the world, and by a regular deduction I trace the footſteps of an eternal divinity, whilſt climbing up the chain of inferior and ſecond cauſes, I at length faſten upon the uppermoſt link, and clearly ſee the firſt and ſupreme cauſe, ſource and ſpring of all things viſible and inviſible. Thus as common bodily objects are the firſt and lowermoſt of this chain of cauſes, ſo my ſenſes are the firſt and loweſt ſtep to my faith, whilſt by a chain of rational inferences, I join the firſt and laſt things together, and make my ſenſes, reaſon and faith to be all proportionably ſubſervient to the adoration I pay to the eternal Godhead. Thus I obſerve a due order in letting that which is natural firſt take place, and then afterwards that which is ſpiritual. Whereas you take a quite contrary courſe, and ſo do all that hearken to thoſe blind guides, the ſhepherds on yonder mountains. For they teach you to begin at the wrong end, and laying aſide the ſervice of your ſenſes and reaſons, which are the eſſential properties of your nature, to believe by an implicit blind faith, the doctrines and opinions of ſuch a number of men, pretending they were divinely inſpired; and not only ſo, but to believe doctrines that are diametrically oppoſite to your reaſon, and the common ſenſe and experience of the whole world. As for example, They teach, and you muſt believe, that one can be three, and three are but one, contrary to the firſt principles of natural reaſon: That God is man, and man is God: That a virgin could conceive a ſon without the help of a man, and after her child-birth remain a virgin: With many more opinions of the like nature, inconſiſtent in themſelves, and with other fundamental principles of nature.

Tender conſ. If all be true as this man ſays, then for ought I ſee, we are guilty of downright popery. I have heard many wiſe and learned men ſay, That the great ſecret of that religion is to make its proſelytes believe, by a blind implicit faith, things directly contrary to ſenſe and reaſon; and if we are guilty of the ſame error, wherein do we differ from the papiſts? For my part, I am wonderfully taken with this man's diſcourſe, he ſpeaks home to the purpoſe, and I can't ſee what can be objected againſt it, or how he can be anſwered.

Spiritual-man. Be not carried away with every wind of falſe doctrine, but let your heart be eſtabliſhed in the truth. Be not credulous, but examine well his diſcourſe, and you ſhall find it all ſophiſtry and deceit; as I ſhall make apparent, if you give me the hearing.

In the firſt place, therefore, he goes upon a wrong ground, in ſuppoſing our reaſon to be perfect in exerciſing itſelf upon its proper objects. Before the fall of Adam indeed it was ſo, but now it is imper-

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fect and frail; it was then one intire ſhining diamond, but now is ſhattered into pieces. We only retain ſome fragments or ſparks of the original jewel; we can boaſt of nothing but ſome broken remnants of reaſon, eſcaped from that fatal ſhipwreck of human nature, which ſtill float up and down in a ſea of uncertainties. We grope as in the dark, and can hardly diſcern the things that are familiar to us. Our notions of things are liable to a thouſand miſtakes, our inferences looſe and incoherent, and all our faculties turned upſide down. Our diſcourſe commonly is rather rhetorick than reaſon, and has either a ſmatch of the ſerpent's ſubtle ſophiſtry, or the woman's ſoft and inſinuating eloquence: Theſe generally ſupply the place of true maſculine reaſon, whilſt the ſophiſt does but mimick the philoſopher, and both they and the orator act the divine: As this man does in his ſpecious accuſation of the ſhepherds, and vindication of his own way. For,

In the ſecond place, Suppoſe we grant his ground to be good, and that reaſon is perfect in its exerciſing itſelf on its proper objects; yet his inferences from thence are but the effort of his eloquence and ſophiſtry, while he would endeavour to perſuade us, that divine and ſupernatural things are the objects of natural reaſon alſo. It is but juſt the ſame thing as if he would go about to convince us, that we may hear with our noſes, and ſee with our ears. We may as well do this, as diſcern divine and ſupernatural things by natural and human reaſon. God has endued us with different faculties, ſuitable and proportionable to the different objects that engage them. We diſcover ſenſible things by our ſenſes, rational things by our reaſon, things intellectual by underſtanding, but divine and cœleſtial things he has reſerved for the exerciſe of our faith, which is a kind of divine and ſuperior ſenſe in the ſoul. Our reaſon and underſtanding may ſometimes ſnatch a glimpſe, but cannot make a ſteady and adequate proſpect of things ſo far above their reach and ſphere. Thus by the help of natural reaſon I may know there is a God, the firſt cauſe and original of all *things*; but his eſſence, attributes, and will, are hid within the veil of inacceſſible light, and can't be diſcerned by us, but thro' faith in his divine revelation. He that walks without this light, walks in darkneſs, tho' he may ſtrike out ſome faint and glimmering ſparkles of his own. And he that out of the groſs and wooden dictates of his natural *reaſon*, carves out a religion to himſelf, is but a more refined idolator than thoſe who worſhip ſtocks and ſtones, hammering an idol out of his fancy, and adoring the work of his vain imagination. For this reaſon God is no where ſaid to be jealous, but upon the account of his worſhip. To this end he was ſo particularly nice, (if I may ſo ſpeak *with* reverence) in all theſe ſtrict injunctions he laid on the children of Iſrael, as to his worſhip. He gave to Moſes in the mount an exact pattern of the tabernacle, and all its veſſels, inſtruments, and appurtenances: He preſcrib'd the particular times and ſeaſons, the particular manner, and rites, and ceremonies of his worſhip, not a tittle of which they were to tranſgreſs under pain of death. Now what needed all this caution

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and ſeverity, if it were a matter ſo indifferent as this man makes it, how God is worſhipped? He thinks, if by patching up half a dozen natural reaſons together, he can prove a deity, and pay ſome homage or acknowledgment to him as ſuch, that all is well with him; nay, that he is in the neareſt and moſt ready way to heaven, in the mean while concluding that we go round about, if not a quite contrary way, to take up our religion on no leſs credit and authority than that of divine revelation. This he calls laying aſide our ſenſes and our reaſon, to believe by a blind and implicit faith, the doctrines and opinions of a certain number of men, pretending to be divinely inſpired; and not only ſo, but believing doctrines diametrically oppoſite to our reaſon, and the common ſenſe and experience of the whole world. But tell me, O vain man! how do we lay aſide our ſenſes and our reaſon, when we uſe both in a due ſubordination to our faith? Faith itſelf comes by hearing, which is one of our ſenſes: We hear the glad tidings of the goſpel preached to us, and our hearts are brought into ſubjection to the power thereof! Natural reaſon taught us to believe there is a God, but faith teaches us how to believe in him, and how to worſhip him. The things which we believe of him are indeed far above our ſenſe and reaſon, but not contrary to them. Nay, in this our ſenſe and reaſon are inſtrumental to our faith, that when we read or hear of the miracles which were done by Chriſt and his apoſtles, our reaſon tells us they could not be done but by the mighty power of God, and that God would not by ſuch miracles give teſtimony to a lie; therefore, conſequently, our reaſon teaches us to believe, that Chriſt and his apoſtles were really ſuch as they profeſſed themſelves to be: He the Son of God, they his ſervants, and men inſpired by the Holy Ghoſt, and conſequently, that all their doctrines were true. How then can I ſtumble at the doctrine of the Trinity, the incarnation of Chriſt, his being conceived without help of man, and brought forth by a virgin, ſhe remaining a pure virgin? Thus far my reaſon is ſerviceable to my faith. The one leads by the hand to the veil; the other draws it back, and diſcovers all the ſacred myſteries. Yet ſtill let reaſon keep her diſtance: ſhe is but the handmaid, faith the miſtreſs: Senſe and reaſon attend in the outer courts of the temple, but faith enters into the holy of holies. Now, *without faith it is impoſſible to pleaſe God. Faith is the evidence of things not ſeen, the ſubſtance of things hoped for.* This is that faith which thou, O Human-reaſon much contemned and vilified! This is that faith which the ſhepherds recommended to us; this is that perſpective-glaſs thro' which we ſaw the glories of the cœleſtial Jeruſalem; therefore ceaſe henceforward to ſpeak evil of the way of the Lord; ceaſe to pervert the ſouls of ſuch as ſeek the Lord in ſincerity, and with an humble faith. When he had made an end of theſe words, Tender-conſcience burſt out in tears for grief and joy; for grief that he had ſuffered his mind to be warped by the ſeducing eloquence of Human-reaſon, and for joy that Spiritual-man had ſo well

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anſwered and confuted his arguments, which made him addreſs himſelf thus to Spiritual-man.

Tender-conſ. I am heartily ſorry that my fooliſhneſs ſhould hinder all the company of ſuch time, while we might have been a good way on our journey: Now I am fully ſatisfied that Human-reaſon is but an *ignis fatuus* to the mind, a falſe light, a deceiver, and therefore let us leave him to his den of ſhadows, and proſecute our journey.

Now I ſaw in my dream that they went forward, while Tender-conſcience ſang,

Vain Human-reaſon boaſts himſelf a light,
Tho' but a wand'ring meteor of the night,
Bred in the bogs and fens of common earth,
A dunghill was the place of his high birth;
Yet the impoſtor would aſpire to be
Eſteem'd a ſon of noble pedigree:
Vaunting his father's titles and high race,
Tho' you ſee Mungrel written in his face.
A better herald has unmaſk'd the ſhame,
And prov'd a ſtrumpet was the juggler's dame.
In vain he ſeeks on pilgrims to impoſe;
In vain he ſtrives to lead them by the noſe;
The cheat's diſcover'd, and bright truth prevails,
When humble faith does hold the ſacred ſcales.
Reaſon and ſenſe are but deceitful guides;
A better convoy God for us provides.
Cæleſtial truth dwells in th' abyſs of light,
Wrapt up in clouds, from Human-reaſon's ſight.
He that would ſee her, as ſhe's thus conceal'd,
Muſt look by faith, believing what's reveal'd.
Reaſon may well at her own quarry fly,
But finite cannot graſp infinity.
Reſt then, my ſoul, from endleſs anguiſh freed,
Meer reaſon's not thy guide, nor ſenſe thy creed:
Faith is the beſt inſurer of thy bliſs,
The bank above muſt fail before the venture miſs.

Now as they went along, they came to the place where the Flatterer had ſeduced Chriſtian and Hopeful out of the road into a By-way, which might eaſily be done; for tho' it was a By-way, yet it ſeemed to lie as ſtrait before them as the true way. But however our pilgrims had the good fortune to eſcape the way that led to the nets, by means of Spiritual-man's company, who had a ſhrewd inſight into the road.

Now I ſaw in my dream, that they had not gone far, before they all began to grow very drowſy, inſomuch that Weary-o'th'-World began to talk of lying down and taking a nap. At which Convert, who had

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not ſpoken a word ſince they parted from the cave of Reformation till this time, fetched a deep ſigh, and wept bitterly; but amidſt his tears he called out very earneſtly to Weary-o'th'-World, warning him not to ſleep in that place. This ſudden paſſion and extraordinary carriage of Convert, who had been ſilent all the way before, made every body curious to learn the occaſion of it, and Spiritual-man deſir'd him to acquaint the company with the occaſion of this ſudden motion. Then Convert telling them, if they would eſcape death, or the very near danger of it, they muſt not offer to ſleep on that ground, and promiſed to give them an account of his life in ſhort, deſiring them to give good attention to his words, which would be a means to keep them waking. So he began.

Conv. You may remember, the ſhepherds at parting, among other good and wholeſome advices, bid us have an eſpecial care not to ſleep on the Inchanted-Ground. Now when I ſaw ſome of the company inclin'd to ſleep, I call'd to mind the ſhepherds exhortation, and alſo my own former miſcarriage in this point, which made me burſt into tears, to think how far I had gone back from heavenward, by reaſon of ſleeping in this place; and what danger you would all have run, ſhould you but have lain down on this Inchanted-Ground. This is the place the ſhepherds told us of.

Spiritual-man. Bleſſed art thou of the Lord, O happy young man, who haſt prevented us from ſleeping in this place. Pray entertain us with a relation of your paſt travels, for I perceive by your diſcourſe, that you have been this way before now.

Convert. 'Tis poſſible that you may have heard of one Atheiſt, who met Chriſtian and Hopeful a little way off from this place, as they were travelling towards the heavenly city. I am the man, tho' my name be now changed, neither was that my proper name, but was given me after my ſleep on the Inchanted-Ground: For my name before was Well-meaning, and now my name is Convert. I was born in the Valley-of-Deſtruction, and brought out from thence very young by my father; but as we came along by that man behind us, even by Human-reaſon, I was ſo pleaſed with his deluding diſcourſe, that my father could not get me along with him, but I muſt needs tarry awhile to converſe with Human-reaſon; telling my, That he being old and crazy, I ſhould ſoon overtake him. But Human-reaſon had ſuch enticing ways with him, that I had not power to leave my company a great while; nay, and at laſt, when he ſaw that I would go, he would needs accompany me to this place, and at parting he gave me ſomething to drink out of a vial, which he told me was an excellent cephalic, and good againſt all diſtempers of the brain, to which travellers are liable, by reaſon of heats and colds, and the like; ſo he took his leave, and went back to his cave. But he was no ſooner gone, than I fell aſleep on the ground, whether thro' the influence of the liquor he gave me, or thro' the nature of the vapours which ariſe out of the ground, I know not, but

my ſleep ſeem'd very ſweet to me; and I believe I had ſlept my laſt here, had I not been uſed from my childhood to walk in my ſleep: For getting up in my ſleep, I walked back again the ſame way by which I came, till I was quite off from the Inchanted-Ground, and there I met with Chriſtian and Hopeful, who were going forward to mount Sion. So when they told me whither they were going, I fell a laughing heartily at them, calling them a hundred fools, for taking upon them ſo tedious a journey, when they were like to have nothing for their pains, but meer labour and travel. Now all this while my brains were ſo ſtupified with that liquor which Human-reaſon had made me drink, that I was not ſenſible I had been aſleep, but was as one in a dream, and my fancy was poſſeſſed with an imagination, that I had been as far as any pilgrims could go, but could find no ſuch place as the heavenly Jeruſalem, and therefore I believed there was none, and ſo I told them: But however, they would not hearken to my fooliſh words, but went forwards on their journey, and I kept on my courſe backward, till I came to the town of Vanity, where I took up my lodging for a great while; till once upon a time, being at one of the publick ſhows in the fair, I was ſtruck with a thunderbolt from heaven, which had almoſt coſt me my life; for I was forced to keep my chamber a whole year upon it. Now in this time of my confinement, I began to think of my former life, and the miſerable condition I was in, if it ſhould pleaſe God to take me away. This made me weep day and night by myſelf; I faſted alſo and prayed, and humbled myſelf before the Lord in ſecret, and vowed a vow unto God, That if it would pleaſe God to reſtore me to health again, I would undertake a pilgrimage to mount Sion, the firſt opportunity that I could meet with to have company. So God heard my prayers, my vows, and my tears, and reſtored me again in a little time, and I walked abroad, and ſoon left that wicked town, and remembring that I had an acquaintance or two in the cave of Reformation, men of ſober diſpoſitions and religious lives, I reſolved to go and ſee them, if perhaps I might prevail upon them to go along with me. So I went accordingly to the aforeſaid cave, and found my two friends there, whom I often broke my mind to about this matter: But they put me off till we could get more company, telling me, that it would not be long before ſome pilgrims would come by, which made me long for that happy hour, when I might hear of any travellers that were going that way. In the mean while I abode in the cave, and converſed with a great many men there, and among the reſt, I prevailed on Zealous-mind and Yielding to go along with us: For my friends names were Seek-truth and Weary-o'th'-World, whom we have in our company now. So when Tender-conſcience came by, and was looking on the pillar of Hiſtory, Seek-truth happen'd to ſee him, and knowing by his habit that he was a pilgrim, he preſently ſtruck up a bargain with him to bear him company, and called the reſt of us out

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of the cave, a little way off which we overtook Spiritual-man, and ſo we all joined company, and came along together, not one of us but Yielding being loſt. He muſt needs follow the ſeducer in the town of Vanity, and ſo got a ſurfeit with exceſs of wine, which killed him.

Now I ſaw in my dream, that the pilgrims by this time were got over the Inchanted-Ground, and entered into the country of Beulah, whoſe air was ſweetened with all manner of aromatick perfumes; which revived their drooping ſpirits, grown heavy, and almoſt ſtupified, with walking over the Inchanted-Ground. Here were trees growing, whoſe fruits never fade away, and whoſe leaves are always green. In this place there is a perpetual ſpring, the birds always ſinging, the meadows adorned with flowers, and all things abounding that are delightful. For it lies within ſight of Paradiſe, and the ſhadow of the cœleſtial city reaches it. Here they walked and comforted themſelves with the pleaſures which this goodly land afforded; reflecting back upon the toils and hardſhips they had undergone, they ſolac'd themſelves with the thought that they were now near their journey's end, and within plain view of the cœleſtial Jeruſalem, which they had ſo long, and ſo fervently deſired to ſee. The farther they walked, the plainer might the glory of that place be ſeen, and the more earneſtly did they long to come to it. So that they ſpurred one another forward with comfortable words, ſaying, *Come, let us go up to the houſe of the Lord, our feet ſhall be ſtanding in thy courts, O Jeruſalem. In the ſight of angels we will ſing unto thee, O Lord, and will adore in thy holy temple.* And as they paſſed along, they came to certain vineyards which belonged to the king; and thoſe who had the cuſtody of the vineyards, invited them in, ſaying, *Come in, ye bleſſed of the Lord, and taſte the wine that rejoiceth the heart of* * *God and Man.* So the pilgrims went into the vineyards, and drank of the wine thereof, which inebriated them with love and joy, with deſire and hope to ſee the king's face; of whom the keepers of the vineyards told them many glorious things, ſaying, That he was the faireſt among ten thouſand; therefore the virgins loved him, and ran after him, to obey his commands. They ſaid alſo, That he was a great lover of pilgrims, and that he himſelf took once upon him to be a pilgrim. Many more good commendations they gave of him, which made theſe men impatient till they got to the city. So they left the vineyards, and went forward, and ran as it were for their lives. Thus they continued running, till they came in ſight of the gate; but in a kind of a bottom they were ſtopped by a river, which was very deep, and had no bride to go over it.

* Judges ix. 13.

Moreover, I ſaw in dream, that there ſat there a multitude of men, women, and children, of all nations, tribes, and languages, on the banks of the river, and many were in the river. So when the pilgrims came down to the river-ſide, they ſat down likewiſe on the bank, and began to queſtion one another how they ſhould get over; alſo they

aſked of ſome that were ſitting there before them, whether there was no other way to go into the city? And they anſwered them, No. Then they were greatly perplexed in mind, to think, how they ſhould do to get over this river. But Weary-o'th'-World ſaid to his companions, Be not diſcourag'd becauſe of the river, for I will venture in firſt, and according as it fares with me you may act. If I get over in ſafety, then ye may ſecurely follow; but if I ſink and periſh in theſe deep waters, then you have your choice before you: Do what ſeems good in your own eyes. So he boldly ruſhes into the river, plunging himſelf over head and ears in a moment, and they never ſaw him riſe again: Which did greatly diſhearten the reſt of the pilgrims, and they knew not what to do, or which way to turn themſelves. Whilſt they were thus diſconſolate and melancholly, there came flying to them a man in bright cloathing, who ſaid, peace be unto you, let not your hearts be troubled, becauſe of the man who juſt now enter'd the river, and preſently ſunk out of your ſight: His name was Weary-o'th'-World, and his circumſtances anſwer his name: For he has a long time lain under great diſcontent, becauſe the affairs of this life went not ſmoothly on his ſide; he has met with a great many croſſes and loſſes, vexations, and troubles in this world. He has been croſſed in body, ſoul, and eſtate; in wife, children, and friends. Now all theſe together made him weary of the world, and reſolved to go out of it. But he ſuffered none of theſe things for righteouſneſs ſake, or for the name of Chriſt, but for his own ambition, covetouſneſs, and envy, which made him odious to all people that knew him; nay, he thereby put himſelf out of the protection of providence, ſo that nothing thrived which he took in hand. His corn was blaſted in the field; his barns were burned down to the ground, when they were filled with the fruits of a plentiful harveſt. His body was afflicted with many diſeaſes, which were occaſioned by his luſts. His wife and children curſed him to his face, becauſe of his tyranny and cruelty. His friends and his neighbours mocked and derided at his calamities; and all things went againſt him. So in a pet he took up a reſolution to leave the world, but he did it not for the love of God; which was the reaſon why you ſaw him ſink in the waters in this river, and riſe no more. It is not enough to be weary of the world, but to be weary of ſin is that which is acceptable in the ſight of God, and of great price. Beſides, he ought not preſumptuouſly to have ruſhed into the river himſelf without orders, but ſhould have waited till the king's pleaſure was manifeſted to him, as you ſee many ſitting along the river-ſide, and waiting for the king's command. And now I am ſent with a meſſage to Tender-conſcience, to tell him it is the king's pleaſure he ſhould come over next. So Tender-conſcience prepared himſelf to obey the king's ſummons, but his heart panted, and all his limbs trembled, to think of what was become of Weary-o'th'-World, and for fear he ſhould ſink likewiſe. Whom when Spiritual-man ſaw in this agony, he comforted him, bid-

bidding him be of good cheer, ſaying, You are not the firſt, neither will you be the laſt that muſt paſs through this river; all that have been before you ſince Adam, have been forced to go through this river, except Enoch and Elijah, and ſo muſt all that come after you. Death is a debt we all owe to God and nature, and it muſt be paid one time or other, earlier or later. There is an appointed time for all men once to die, and after death to come to judgment; therefore be not afraid of that which cannot be avoided.

Tender-conſ. I am not ſo much afraid of death, as of what will come after; I fear I ſhall never ſee the city of God, the heavenly Jeruſalem, whoſe glittering wall and turrets raviſhed my eyes, when we paſſed through the land of Beulah. I fear I am going down into a land of darkneſs, where my feet will ſtumble on the dark mountains; a land without light or order, where there dwells nothing but ſempiternal horror and confuſion. This is that which makes my heart-ſtrings ready to break, and my knees to ſmite one againſt another. Oh, that ſome one would hide me till the fury of his anger be over-paſſed! O that he would protect me in the ſecret of his tabernacle! And ſhelter me under the ſhadow of his wings! For yet a little while, and the eye that ſeeth me ſhall ſee me no more. And with that word he enter'd the river, and finding the waters ſhallow at firſt he was comforted; but as he waded along, they roſe up even to his mouth and noſtrils, ſo that he could hardly fetch his breath. Then he cried aloud, ſaying, Save me, God, for the waters are come into my ſoul. I ſink in deep mire, where there is no ſtanding; I am come into the deep waters, where the floods overflow me. Make haſte to deliver me, O God, make haſte to help me, O Lord, my fleſh and my heart faileth, but God is the ſtrength of my heart, and my portion for ever. Thus cried he, and ſtill waded on till he came to the middle of the river, where he could find no bottom, ſo that his head was covered with water; and he had ſunk away, had not the Shining-One, that invited him, come flying to his aſſiſtance, and, catching him by the hair of the head, held his head above water till he came over toward the oppoſite bank; where it grew ſhallower, and he began to walk with eaſe, till he got ſafe out of the river, and when he ſtood on the bank on the other ſide, he leaped for joy, finding himſelf ſo marvellous light and active, that he thought he could fly; for the garments which he wore all the way were very heavy, and they fell off from him in the river, ſo that now he was as light as a bird.

Now I ſaw in my dream, that the Sining-One had no ſooner ſet him on the ſhallow ſide of the river, but he went to the other ſide, and bid Spiritual-man, Zealous-mind, Seek-truth, and Convert, follow him into the river; which they all did, whilſt the Shining-One flew over their heads to the other ſide, where Tender-conſcience ſtood encompaſſed by five or ſix men in bright cloathing: So the four men waded through the river with different circumſtances; for Spiritual-

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man having been in deep waters before, though not altogether ſo deep as theſe, had got ſome ſkill in ſwimming and keeping his head above water; but poor Convert and Seek-truth, where at a great loſs, when they came toward the middle of the river, where the waters were at the deepeſt, ſo that they cried out for help unto him that is able to ſave, and their prayers were heard, and a hand was reached forth, which bore them up till they came to the ſhallow ground. So they walked through the reſt of the river with eaſe, and came to their brethren on the other ſide; but as for Zealous-mind, he thought to get over ſafer than any of them, and therefore privately he had gathered a bundle of reeds, which grew by the river-ſide, and he reſted himſelf on them, but when he came to the middle of the river, the violence of the current carried away his reeds, and he ſunk to the bottom, and never was ſeen more. So in my dream, I aſked one that ſtood by me, What was the reaſon that he who had appeared ſo forward all along in his journey, ſhould now ſink at laſt? And he anſwered me, It is not enough to be zealous and forward, but to be humble and charitable alſo is requiſite. This man was of a fiery temper, and had a zeal indeed, but it was a diſorderly zeal, not tempered with charity and prudence. Likewiſe he truſted in his own ſtrength, as you ſaw by his leaning on the bundle of reeds. Now this was his pride; for had he called on God for help, peradventure he might have been ſaved.

So I ſaw in my dream, that the four men, even Tender-conſcience, Spiritual-man, Seek-truth, and Convert, welcomed each other to that ſide of the river, and the Shining-Ones welcomed them likewiſe; and there came a bright cloud and covered them all, and they were carried up in the cloud, through untracked paths of air; and as they went up, the men in bright cloathing told them, that they had watched over them all the way of their pilgrimage, and had obſerved all their actions, which were written down in a book; and that they had ſaved them from many dangers, though unſeen by them. Thus the cloud was carried up through the boundleſs orbs above, and as they went through the ſkies, they ſaw the glorious ſtars ſhining like ſuns in the firmament. At length, when they came near to the heaven of heavens, a troop of holy ones came out of the city to meet them. Now the foundations of the city were laid on the top of the eternal hills; and all around about it were fields of endleſs light, wherein the ſaints and angels walk: Then they came to the place where the antient of days was ſitting, whoſe garment was as white as ſnow, and the hair of his head like pure wool; his throne was like fiery flame, and his wheels as burning fire. A fiery ſtream iſſued and came out from before him. Thouſand thouſands miniſtred unto him, and ten thouſand times ten thouſand ſtood before him. Then they came up to the gate of the city, and the pilgrims were bid to call there; which they did accordingly, and one looked over the gate,

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to whnſh the men in bright cloathing ſaid, *Theſe men are come from the Valley-of-Deſtruction, theſe have gone through great tribulation for the love they bare to their king*; and they ſpoke to the pilgrims to give in their certificates, which they did, and the certificates were preſented to the king, who gave orders that the gate ſhould be opened unto the pilgrims. So they entered in, and juſt at the entrance, one met them, and ſaid unto them, *Come in, ye bleſſed of my father, inheret the kingdom prepared for you, from the foundation of the world; enter into the joy of our Lord.* Then a multitude of the heavenly hoſt, with harps in their hands, met them, and ſung a ſong which no man underſtood, nor could ſing bnt themſelves, and ſuch as are thought worthy to be admitted into that bleſſed place. So I awoke, and behold it was a DREAM.

F I N I S.

THE LIFE AND DEATH OF Mr. John Bunyan.

THE LIFE and DEATH OF Mr. JOHN BUNYAN,

Late Preacher of the Goſpel in *Bedford*.

PSALM cxii. 6.

The Righteous ſhall be in everlaſting Remembrance.

MR. John Bunyan was born at Elſton, in the county of Bedford, within a little mile of that town, of honeſt but very poor parents: His original being ſo mean, that I know not in whom the words of the great apoſtle to the Gentiles, in his firſt chapter of the epiſtle to the Corinthians, were more fully exemplified, than in Mr. John Bunyan; the words are theſe: *For you ſee your calling, brethren, how that not many wiſe men after the fleſh, not many mighty, not many noble, are called; but God hath choſen the fooliſh things of the world to confound the wiſe; and God hath choſen the weak things of the world to confound the things that are mighty: And baſe things of the world, and things which are deſpiſed, hath God choſen:* ——*That no fleſh might glory in his preſence.* And this he himſelf was ready upon all occaſions to own, that God might have the glory of his own grace: For though his original and birth was but poor and deſpiſed, yet it pleaſed God to chuſe him before many others, to be an inſtrument for the bringing of many ſouls unto God: And that the grace of God that was given him, may be the more exceedingly magnified, we will give ſome brief account of what he was before the grace of God appeared to him.

I have already told you, that his parents were very mean; but yet they took care to give him that learning which was ſuitable to their condition, bringing him up to read and write; but ſo great was his natural depravity, and his proneneſs to all evil, that he quickly forgot both, being only wiſe to do evil; but to do or learn that which was good, or praiſe-worthy, he had no heart or knowledge; addicting himſelf ſo much in his very childhood to curſing, ſwearing, lying, and blaſpheming, that he had few equals in wickedneſs; inſomuch, that I remember I have heard him ſay, with grief of heart, *he was a town-ſin-*

ner; that is to ſay, One that was taken notice of one more notoriouſly wicked by all the town where he lived: Yet was not his conſcience ſeared, but would often give him ſuch twinges as made him very uneaſy: Being alſo often affrighted with dreams, and terrified with viſions in the night; fearing leſt for the ſins he had committed in the day, he ſhould be taken away by devils in the night, and by them be bound down with the chains of darkneſs, to the judgment of the great day. And theſe fears were frequent with him when he had hardly reached to the age of ten years. And theſe thoughts did not only attack him in the night ſeaſon, but ſometimes alſo in the midſt of his childiſh vanities, amongſt his vain companions: And ſometimes in that condition, deſpair has taken hold ſo much on him, that he has wiſhed, that either there had been no hell, or that himſelf had been a devil, ſuppoſing that the devils were only tormentors of others, but were not tormented themſelves. And yet, when theſe thoughts had left him, he followed his ſinful pleaſures with all the eagerneſs imaginable, as if he had never had thoſe diſmal deſpairing thoughts. So that the whole courſe of his life, from his childhood till his marriage, was what the apoſtle deſcribes in Epheſians ii. 2, 3. *According to the courſe of this world, and the ſpirit that now worketh in the children of diſobedience, being filled with all unrighteouſneſs, and led captive by the devil at his will:* And as himſelf expreſſes it, The very ring-leader of all the youth that kept him company, in all manner of vice and ungodlineſs.

But notwithſtanding all this wickedneſs of his, God did not utterly leave him; but followed him ſometimes with convictions, and ſometimes with judgments, but yet ſuch as had in them a mixture of mercy: At one time he fell into a creek of the ſea, and then hardly eſcaped drowning; and at another time he fell out of a boat into Bedford river; but there he alſo was preſerved, though with difficulty: But, alas! it was neither mercy nor judgment that could yet awaken him, for he had given up himſelf to the love of ſin, and was fully reſolved to go on, whatever rubs he met with in his way.

Yet God left not himſelf without a witneſs in his ſoul, often checking him in one way or another; as one day being at Sly with his companions, a voice ſuddenly darted from heaven into his ſoul, ſaying, *Wilt thou leave thy ſins, and go to heaven; or have thy ſins, and go to hell?* This put him into ſuch a conſternation, that he immediately left his ſport, and looking up to heaven, thought he ſaw the Lord Jeſus looking down upon him, as one hotly diſpleaſed with him, and threatening him with ſome grievous puniſhments for his ungodly practices.

But ſee the wiles of ſatan! No ſooner had this made ſome impreſſion in his mind, but the devil ſuggeſted to him, That he had been a great and grievous ſinner, and that it was now too late for him to look after heaven, for Chriſt would not forgive him, nor pardon his tranſgreſſions. And this is no other than the devil's uſual practice; firſt to draw ſinners to commit all iniquity with greedineſs, and then to perſuade them there is no hope of mercy left; that thereby the ſinner may be prevailed with to go on in ſin. And this was the effect that this

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ſuggeſtion had upon Mr. Bunyan: Who looking upon himſelf as one that had ſinned beyond the reach of mercy, thought within himſelf, that he would take his fill of ſin, it being the only pleaſure he was ever like to have. And yet theſe pleaſures of ſin, thro' the wonderful operation of the holy ſpirit, were ſo often imbittered to him, that he could take but little ſatisfaction in them. For, *The labour of the natural man, or man before converſion, doth but weary him, becauſe he knoweth not the way to the city of God*, Eccleſ. x. 15.

Once, as he was going on in the full career of ſin, and belching out oaths like the madman that Solomon ſpeaks of, who ſcatters abroad fire-brands, arrows, and death, he was reproved ſeverely by a woman, who was a notorious ſinner herſelf; who told him, *That he was the ugliеſt fellow for ſwearing, that ever ſhe heard in all her life, and that by his doing thus, he was able to ſpoil all the youth in the town, if they came into his company.* This reproof, coming from ſuch a woman, whom he knew to be very wicked and ungodly, filled him with great ſhame; and wrought more with him, than many that had been given him before, by thoſe that were ſober and godly: And made him wiſh, that he had never known what it was to be a ſwearer; and even made him out of love with it; and from that time forward very much to reſtrain from it. This puts me in mind of a ſtory I have read in the life of holy Mr. Perkins, who in his young years was as great a debauchee as any in the univerſity of Cambridge, where he was brought up. He coming one time through the out-parts of the town, heard a woman ſay to her child that was froward and peeviſh, *Either hold your tongue, or I will give you to drunken Perkins yonder.* Theſe words were ſo great a reproof to him, finding himſelf made a common by-word among people, that it made him reſolve upon a reformation; and this, by God's gracious and all-diſpoſing providence, was one great ſtep towards his converſion.

But to return to Mr. Bunyan: God having a deſign of grace towards him, gave him frequent checks and interruptions in the midſt of his ſtrongeſt reſolutions to go on in his ſin; ſometimes ſcaring him with dreams, and terrifying him with viſions, in an extraordinary manner; verifying that of Elihu to Job, in the thirty-third chapter of that book, and the fourteenth verſe, and forward: *For God ſpeaketh once, yea, twice, yet man perceiveth it not: In a dream, in a viſion of the night; when deep ſleep falleth upon men, in ſlumberings upon the bed: Then he openeth the ears of men, and ſealeth their inſtruction: That he may withdraw man from his purpoſe, and keep back his ſoul from the pit, and his life from periſhing.* For he once dreamed that he ſaw the face of the heavens, as it were all on fire, and the firmament cracking and ſhivering with the noiſe of mighty thunders, and that an arch-angel flew in the midſt of heaven, ſounding a trumpet, and a throne of glory was ſeated in the eaſt, whereon ſat a perſon in brightneſs like the morning-ſtar. Upon which Mr. Bunyan, thinking in his dream that it was the end of the world, fell upon his knees, and with up-lifted hands towards heaven, cried out, *O Lord God, have mercy upon me! What ſhall I do?*

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The day of judgment is come, and I am not prepared! And then immediately he heard a voice behind him, ſaying, Repent. And upon this he awaked, and found it was but a dream; but ſurely it was a very awful dream, and a memento ſent from heaven; and it had an effect accordingly; for upon this he grew more ſerious, and it remained in his mind a conſiderable time. This was a part of God's dealing with him, to withdraw him from his purpoſe of ſinning; and to keep back his ſoul from the pit of deſtruction.

At another time he dreamed that he was in a pleaſant place, living in riot and luxury, banquetting and feaſting his ſenſes: Where, on a ſudden, even in a moment, a mighty earthquake rent the earth in ſunder, and out of the wide and dreadful gap came bloody and amazing flames, and in thoſe flames the figures of men toſſed up in globes of fire, and falling down again, with horrid ſhrieks and cries, and execrations; whilſt ſome devils that were mingled with them, laughed aloud at their torments. And whilſt he ſtood trembling at this affrighting viſion, he thought the earth ſhook under him, and a circle of flame incloſed him: But when he thought himſelf juſt at the point of periſhing, one in white ſhining raiment deſcended, and plucked him out of that dreadful place, whilſt the devils cried after him, to leave him with them, that he might receive the juſt puniſhment his ſins had deſerved; yet he eſcaped the danger. He was extreamly affrighted with this dream, and not a little glad he found it to be but a dream; though indeed it was a great deal more, for it was the ſecret working of the Almighty upon his ſpirit, to draw him from his ſins, although he was ignorant of Chriſt, and ſo wedded unto ſport and play he could not leave it.

But in a little time after, he fell into the company of a poor man that made profeſſion of religion, whoſe diſcourſe of religion, and of the ſcriptures, ſo affected Mr. Bunyan, that he betook himſelf to reading the bible, eſpecially the hiſtorical part thereof; but was yet ignorant both of the corruption and depravity of his nature, and, by a neceſſary conſequence, of the want and worth of Jeſus Chriſt to ſave him.

However, this produced outward reformation, both in his words and life; and he now was fallen into a kind of legal religion, working for life, and making up righteouſneſs for himſelf thereby; ſo that while he thought he kept the commandments he had comfort; but when at ſome times he broke any of them, his conſcience was full of guilt and trouble: But then, upon his ſorrow and repentance, he healed himſelf again, and thought thereby he had made God amends, and all was well.

And thus he continued for ſome time, very near a year; his neighbours all that time taking him for a very good man, and wondering at his reformation. Though indeed all that time he was as far from the way of life as when he was the moſt prophane; tho', as himſelf phraſes it, his change of life and manners was as remarkable, as for Tom of Bedlam to become a ſober man.

And now thoſe that ſpoke ill of him before, began to praiſe and commend him, both to his face and behind his back; which, notwithſtand-

ſtanding his reformation, puffed him up with pride, and filled him with hypocriſy. He had been mightily addicted to ringing, and, for all his reformation, was very unwilling to leave it: But his conſcience beginning to be tender, he thought the practice thereof to be but vain, and ſo forced himſelf to leave it, yet could not keep his mind from hankering after it; and therefore would not ring: But then he was ſurpriſed with fears, that poſſibly one of the bells might fall and kill him, and then he durſt no longer go into the ſteeple, but would ſtand at the door; and even there he was afraid leſt the ſteeple itſelf ſhould fall upon him. This both ſhewed continual conviction, and that yet the love of pleaſures ſtill remained, and his corrupt affections were unmortified. Dancing was alſo another thing in which he much delighted, and he found it a hard thing to relinquiſh that alſo; and it was near a year's time before he could leave it off.

But, alas! This was but the lopping off the branches of ſin, whilſt the root of unregeneracy remained: This was but building upon the old foundation, which muſt all be overturned, where God intends to carry on his work in truth. But it pleaſed God in his wonderful wiſdom and goodneſs, to let him paſs through theſe things, that he might the better know how to direct thoſe poor wandring ſouls, that would be afterwards in ſuch a ſtate, which in itſelf indeed is very dangerous: *For no ſort of ſinners are in a more deſperate condition, than thoſe that are pure in their own eyes, and yet are not cleanſed from their filthineſs,* Prov. xxx. 12.

Not long after, the providence of God ſo ordered it, that Mr. Bunyan went to Bedford to work upon his calling, and happened there to hear three or four poor women, who were ſitting in the ſun, diſcourſing together about the things of God; which cauſed him to draw near to them, for he was by this time himſelf become a mighty talker of religion: But when he had heard them, awhile, as himſelf confeſſed, he heard indeed, but he underſtood not, for they ſpoke of things above his reach; diſcourſing of the new-birth, and the work of God on their hearts, and how they were convinced of their miſerable ſtate by nature; They talked how God had viſited their ſouls with his love in the Lord Jeſus, and with what words and promiſes they had been refreſhed, comforted, and ſupported, againſt the temptations of the devil: They alſo reaſoned of the ſuggeſtions and temptations of the evil one in particular, and told each other by which they had been afflicted, and how they were borne up under his aſſaults. He heard them likewiſe diſcourſe of the wretchedneſs of their own hearts, and of their unbelief; and of contemning and abhorring their own righteouſneſs, as filthy and inſufficient to do them any good. And all this appeared to him to be ſpoken with ſuch an air of joy, and ſuch pleaſantneſs of ſcripture language, and with ſuch an appearance of grace in all they ſaid, that they ſeemed to him as if they had found a new world; as if they were people that dwelt alone, and were not to be reckoned among their neighbours.

It was upon this diſcourſe of theirs, that he began to feel ſome unuſual agitations in his own heart, and to be conſcious to himſelf, that his

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condition was not ſo good as he had thought it to be; **becauſe,** *in* his thoughts about religion and ſalvation, the new-birth **never** ente into his mind; but he found it was a thing he was wholly **a** ſtran to, and unacquainted with: Nor did he ever know the **comfort** o word or promiſe, nor the deceitfulneſs and treachery of his **own** wic heart: And as for ſecret thoughts, he had never taken **any notice** them; nor did he at all underſtand what ſatan's temptations **were,** how they were to be withſtood, or reſiſted.

But, however, this diſcourſe of theſe good women mightily affec him, and made him very deſirous to hear further of theſe things: A therefore he made it his buſineſs to be going often into the **company** thoſe people, for God had touched his heart by their diſcourſe, **and** could not ſtay away. And ſo intent was his mind upon the **knowled** of theſe things, that his heart was like the horſe-leech at the **vein,** ſt crying out, *Give, Give,* Prov. xxx. 15. And now nothing but the r velation of the myſtery of faith in his own heart could ſatisfy him: F his whole ſoul was then ſo fixed on eternity, and the things of the kin dom of God, ſo far as he knew, that neither pleaſures nor profits, per ſuaſions nor threats, could make him let go his hold: *Inſomuch,* tha I have heard him ſay, That it would then have been as difficult at tha time, to have taken his mind from heaven to earth, as he has found i often ſince, to get it from earth to heaven.

But after divine grace had been thus kindled in his heart, the devil ſtrove hard, by diverſe winds of temptations to blow it out again: Cauſing himſelf to make ſeveral objections againſt himſelf; as, that he was caſt away, and one that had no faith; and never could have any becauſe he was not elected.

One thing alſo, that was likewiſe a great ſtumbling-block to him, was: That the devil was at this time let looſe in a ſort of people that called themſelves Ranters; and indeed they deſerved that name, giving up themſelves to thoſe filthy uncleanneſſes that ought not to be named amonſt chriſtians; notwithſtanding which, they wrote ſeveral books that were highly in eſteem among ſome who were old profeſſors. And among thoſe that became Ranters, was that poor man before ſpoken of, who had been all along Mr. Bunyan's intimate companion; this man turned one of the worſt and vileſt of thoſe people, living in all manner of filthineſs; denying there was either God, Angel, or Spirit, and laughing at all exhortations to ſobriety; and when Mr. Bunyan rebuked him for it, he would laugh the more, and pretend that he had gone thro' all religions, and could never alight on the right till *then;* perſuading him alſo to be of the ſame opinion with him, and a companion of his wickedneſs. But God deſigning to make him a choſen veſſel of honour, and an inſtrument for the carrying on the purpoſes of his own glory, begat in his heart ſo great an averſion to, and loathing of thoſe curſed principles, that he quite left his company, and became a greater ſtranger to him afterward, than he had been a familiar to before. But becauſe ſeveral old profeſſors (as has been already ſaid) ſeemed to approve of their books, Mr. Bunyan ventured to read ſome of them;

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but not being able (as he ſaid) to make a judgment of them, he addreſſed himſelf to God in the following words; *O Lord, I am a fool, and not able to know the truth from error: Lord, leave me not to my own blindneſs, either to approve or condemn this doctrine: If it be of God, let me not deſpiſe it; if it be of the devil, let me not embrace it. Lord, I lay my ſoul in this matter only at thy foot, let me not be deceived, I humbly beſeech thee.* I could not forbear inſerting this paſſage (which I have tranſcrib'd out of his book call'd *Grace Abounding*) becauſe it ſhews at once both the great ſincerity, and tenderneſs, and deep humility of this holy man, and of what an excellent ſpirit he was.

But theſe people's errors, and much more their wicked practices, endeared God's word to him exceedingly; ſo that now he began to look upon the bible with new eyes, as it were, and to read ſo as he never read before: At firſt he only took pleaſure in reading the hiſtorical part; but now the epiſtles of Paul were ſweet and pleaſant to him. Yea, ſo much ſweetneſs did he find therein, that he was ſcarcely ever abſent (when he had an opportunity) from reading of it, or meditating on it, ſtill crying out to God, that he might know the truth, and way to heaven and glory.

But he was a long time troubled with very ſore temptations, as I ſaid before; and three things there were that the tempter made uſe of to try him: One great thing was the queſtioning of his faith, having frequently ſuch thoughts as theſe injected into his mind; How if you want faith? And, How can you tell that you have faith? This put him to great perplexities: He knew not that he had it; and yet without it he ſaw he was like to periſh for ever. So that tho' at firſt, he was willing to overlook it, yet conſidering of how great moment it was for him to be ſatisfied therein, he was willing to put himſelf upon the trial, whether he had faith or no. But while he was conſidering how he ſhould make a ſatisfactory trial of this matter, the tempter ſought to gain an advantage upon him, coming in with this deluſion, *That there was no way for him to try whether he had faith, but by trying to work ſome miracle*: Nor wanted he ſcripture to back it; for as he perverted the ſcriptures, when he tempted our bleſſed Lord, ſo did he alſo the words of our bleſſed Saviour, in tempting this his ſervant; urging, Matth. xvii. 20. *If ye have faith as a grain of muſtard-ſeed, ye ſhall ſay unto this mountain, remove hence to yonder place, and it ſhall remove, and nothing ſhall be impoſſible to you.* This temptation proceeded ſo far, that one day Mr. Bunyan being between Elſtow and Bedford, (the temptation being then hot upon him, to try his faith by doing ſome miracle) he was about to ſay to ſome puddles that were then in the horſe-pad, *Be dry!* And as he was going to ſpeak, this thought came into his mind, *Pray firſt*, that God would make you able, and when he was about to pray, he had ſome ſecret impulſe that prevailed with him, not to put his faith upon that trial. And ſo he continued for ſome time at a great loſs, not knowing whether he had faith or not.

Another temptation with which he was aſſaulted was, Whether or no he was elected: And this temptation was ſtrengthened with this ſcripture, *It is not of him that willeth, nor of him that runneth, but of God that*

ſheweth mercy, Rom. ix. 16. For by this ſcripture he evidently ſaw, That unleſs God had choſen him to be a veſſel of grace, all that he could do, would be ineffectual for the obtaining of ſalvation. And therefore this was continually in his mind, How can you tell that you are elected? And what if you ſhould not? And theſe queſtions ſeemed ſo hard, and to be of that weight, that he knew not how to anſwer them. But there is nothing too hard for divine grace to overcome: For one day, juſt as his hope was giving up the ghoſt, and that he was at the utmoſt point of deſpair, the following ſentence was darted into his ſoul, as if it had been immediately from heaven; and fell with great weight upon his ſpirit, *Look at the generations of old, and ſee, did ever any truſt in God, and was confounded?* This gave him mighty encouragement in that caſe, and was thus expounded to him, Begin at the beginning of Geneſis, and read to the end of the Revelations, and ſee if you can find there was any that ever truſted in God, and was confounded. And if none that truſted in God ever miſcarried, then your duty is to truſt to God, and not to concern yourſelf about election, which is a ſecret thing.

Another temptation that violently aſſaulted him, was; How if the day of grace ſhould be paſt and gone? And to aggravate this, the tempter ſuggeſted to him, that the good people in Bedford (before-named) being converted already, they were all that God would ſave in thoſe parts, and therefore he was come too late, for they had got the bleſſing before him. This was a very cutting thing to him, for he verily thought it might be ſo; and thoſe thoughts made him wander up and down in the bitterneſs of his ſpirit bemoaning his ſad condition, and crying out, *O that I had turned ſooner! O how have I trifled away my time, till heaven and my ſoul are loſt.* But after he had paſſed many days in this diſconſolate ſtate, it pleaſed the father of mercies to ſhine upon his ſoul, by that bleſſed word, *Luke* xiv. 23, 24. *Compel them to come in, that my houſe may be filled*: *AND YET THERE IS ROOM.* The laſt words gave him abundant conſolation, and were a full anſwer to ſatan's ſuggeſtions, That the day of grace was paſt.

But this holy man had been a great ſinner, which he always aggravated againſt himſelf on all occaſions; reckoning up like Paul, his own vileneſs before his converſion: *I was mad againſt the ſaints*, ſays that bleſſed apoſtle in one place; and in another, *I perſecuted the church of God.* So in the like manner our worthy Mr. Bunyan cries out of himſelf, *I was a town-ſinner; I was the vileſt in the country; a Jeruſalem ſinner, murdering the ſon of God afreſh, by my ungodly deeds, and putting him to open ſhame.* This I ſay, made him undergo many of the buffetings of ſatan, and the hidings of God's countenance for months and years together, ſtill mourning as a dove, and chattering as a crow. And yet in this alſo, behold the wiſdom and goodneſs of God: For by theſe things men live, and in all theſe things was the life of his ſpirit. God wonderfully fitted him by all theſe temptations to be a ſupport to many others that laboured under thoſe or other temptations. For by this means he was one that knew how to ſpeak a word in ſeaſon to the weary and fainting ſoul, adminiſtring to others thoſe comforts wherewith he himſelf had been comforted of God.

But

But to return where we left off, even to his temptations: He was mightily buffetted by the enemy of ſouls about effectual calling; for that being one of the links of that golden chain of ſalvation, mentioned by the apoſtle in the ninth chapter of the Romans, *If that was left out the whole chain of ſalvation was broken*; this made him pant, and breathe, and cry, with all the longing of an enamour'd ſoul, to Chriſt, to call him: For then he ſaw ſuch a beauty, in a converted called ſtate, that he could not be contented without it: And I have heard him affirm, that at that time, had he had the whole world, it had all gone, yea, ten thouſand worlds, could he have purchas'd the bleſſing of a called and converted ſtate with them! For ſuch were the only lovely perſons in his eyes. But that word of Chriſt, Mark iii. 13. ſtood like a brazen wall againſt him, to ſhut him out from all the hopes of happineſs: His words were theſe: *He (Chriſt) went up into a mountain, and CALLED to him WHOM HE WOULD.* This word made him faint and fear, and yet it kindled a fire in his ſoul: That which made him fear was, leſt Chriſt ſhould have no liking to him, for HE CALLED WHOM HE WOULD. And God was pleaſed to let him lie many months in that condition; and then he gave him comfort by that word in *Joel* iii. 21. *I will cleanſe their blood that I have not cleanſed.* Encouraging him thereby ſtill to wait upon God; and though he were not already, yet he might ſtill be called.

About this time he made his condition known to thoſe poor people, whoſe diſcourſe had been the firſt occaſion of his real converſion: When they had heard him, they told Mr. Gifford, who was the worthy paſtor of that church, who was himſelf willing to be well perſuaded of him, and he invited him to his own houſe, where he heard him converſe with others about the dealings of God with their ſouls: From which he ſtill received further convictions, and ſaw more of the deceitfulneſs of his own heart.

After this a very great ſtorm of temptation fell upon him, whereof he had ſome warning before, from that ſcripture following of him, *Simon, Simon, when thou art converted, ſtrengthen thy brethren*; although then he underſtood not the meaning of it. This temptation was a flood of blaſphemous thoughts poured in upon him, inſomuch as that he queſtioned the very being of God, and of his beloved ſon, doubting whether there were at all in truth a God or Chriſt, and whether the holy ſcriptures were not rather cunningly deviſed fables, than the pure word of God.

The tempter alſo aſſaulted him with this, How can you tell but that the Turks have as good a ſcripture to prove their Mahomet the Saviour, as we have to prove our Jeſus is? With many the like blaſphemous ſuggeſtions.

Under this ſore affliction and deſertion, he went a great while: But when God's time to comfort him was come, he heard one preach a ſermon on Canticles iv. 1. *Behold thou art fair, my love, behold thou art fair.* But at that time the miniſter made theſe two words, *My love*, the ſubject of his ſermon: From which, after he had a little opened the text, he obſerved theſe ſeveral concluſions: 1. That the church, and ſo every ſacred ſoul, is Chriſt's love, when loveleſs. 2. Chriſt's love without a cauſe. 3. Chriſt's love when hated of the world. 4. Chriſt's love when under temptation, and deſertion. 5. Chriſt's love from firſt to laſt.

The ſermon (tho' very excellent) was nothing to him: But that which moſt affected him was the application of the fourth particular, which was, *If it be ſo, that the ſaved ſoul is Chriſt's love, when under temptations, and under deſertion; then poor tempted ſoul, when thou art aſſaulted and afflicted with temptations and the hidings of God's face; yet think on theſe two words,* my love, *ſtill.* And as he was going home, theſe words came into his thoughts again, inſomuch that he ſaid in his heart, *What ſhall I get by thinking on theſe words?* And this thought had no ſooner paſt, but theſe words began to kindle on his ſpirit, *Thou art my love, thou art my love,* twenty times together; and ſtill as they ran in his mind, they grew ſtronger and warmer, and began a little to revive him: But being ſtill between hope and fear, he ſaid in his heart, *But is it true? But is it true?* Ingeminating the words: At which, that ſentence darted into his mind, *He wiſt not that it was true that was done unto him of the angel,* Acts xii. 9. And then he began to give place to the word, which made this joyful ſound within his ſoul: *Thou art my love, thou art my love, and nothing ſhall ſeparate thee from my love.*

Many more were his temptations at ſundry times, and on divers occaſions, but God delivered him out of them all, and at laſt ſet his feet in a large place, filling his ſoul with joy and gladneſs.

About the year 1655, he was baptized, and admitted a member of the church at Bedford; who having had experience of the grace of God that was in him, and how eminently God had fitted him for the work of the miniſtry, he was earneſtly deſired by the congregation to communicate to them thoſe ſpiritual gifts with which God had bleſſed him. He at firſt very modeſtly excuſed himſelf, out of a ſenſe of his own weakneſs and inability; but being further preſſed unto it by them, he conſented; but through his baſhfulneſs, did at firſt decline a publick aſſembly, and diſpenſed his gift only in private among friends; but it was with ſo much life and power, and ſo exceedingly to their edification, that they could not but give thanks to the father of mercies for the great grace he had beſtowed upon him.

After this, when ſome of the congregation were ſent forth into the country to teach, they deſired Mr. Bunyan to go along with them, which accordingly he did; and, by their perſuaſions, did exerciſe his gift (but ſtill privately) among the good people where he came: Which they alſo received with rejoicing at the mercy of God ſhewed toward him, profeſſing their ſouls very greatly edified thereby.

Some time after which, he was by ſolemn prayer to the Lord, and faſting, more particularly called forth, and ſet apart for the more publick preaching of the word of God: Which he entered upon with great fear and trembling, and with a deep ſenſe of his own unworthineſs: And God was pleaſed to bleſs and proſper the work of his hand, ſo that many ſouls were everywhere brought to lay hold upon the Lord Jeſus by believing, and to the receiving of the truth in the love thereof, through his miniſtry, to the praiſe and glory of God's grace.

One remarkable inſtance I cannot omit, and that is, That being to preach in a church in a country village (before the reſtoration of king Charles)

Charles) in Cambridgeſhire, and the people being gather'd together in the church-yard, a Cambridge ſcholar, and none of the ſobereſt of them neither, enquired what the meaning of that concourſe of people was (it being upon a week-day;) and being told that one Bunyan a tinker was to preach there, he gave a boy two-pence to hold his horſe, ſaying, He was reſolved to hear the tinker prate: And ſo he went into the church to hear him. But God met him there by his miniſtry, ſo that he came out much changed, and would by his good will hear none but the tinker for a long time after, he himſelf becoming a very eminent preacher in that country afterwards. This ſtory I know to be true, having many times diſcourſed with the man, and therefore I could not but ſet it down as a ſingular inſtance of the power of God, that accompanied his miniſtry.

But a powerful miniſtry being the greateſt enemy to the devil's kingdom, as that which plucks his vaſſals out of the very jaws of hell, no wonder that he rallied all his force againſt Mr. Bunyan; for he having preached the goſpel about five years, was apprehended at a meeting, and carried before a juſtice of peace, who committed him to priſon, though he offered ſecurity for his appearing at the next ſeſſion; his reaſon for it being, becauſe his ſecurity would not conſent to be bound up that he ſhould preach no more to the people.

At the ſeſſions he was indicted for an upholder and maintainer of unlawful aſſemblies and conventicles, and for not conforming to the church of England. Mr. Bunyan was a man of a free and open ſpirit, and would not diſſemble to ſave himſelf, eſpecially in his maſter's cauſe, and therefore frankly owned his being at a meeting, and preaching to the people, and that he was a diſſenter from the eſtabliſh'd worſhip, acknowledging (as the apoſtle Paul had done before him) that after the way which they called hereſy, ſo worſhipped he the God of his fathers. The juſtices took this open and plain dealing with them, for a confeſſion of the indictment, and ſentenced him to perpetual baniſhment, becauſe he refuſed to conform, in purſuance of an act made by the then parliament. Upon which he was again committed to priſon; where though his ſentence of baniſhment was never executed upon him, yet he was kept in priſon for twelve years together, bearing that tedious impriſonment, in an incomfortable and cloſe priſon, and ſometimes under cruel and oppreſive goalers, with that chriſtian patience and preſence of mind, as became a miniſter of Jeſus Chriſt, and ſuch a cauſe as he was engaged in, and ſuffered for.

But though his enemies ſtirred up thereto were very many, yet they were with-held by a divine power from executing the ſentence of his baniſhment: For God had other work for him to do in England: And then his bonds and impriſonment, through the over-ruling providence of that God who is both wonderful in his counſel, and excellent in working, tending much to the furtherance of the goſpel; and by his ſufferings here, he confirmed and ſealed the truth, which before he had preached.

It was by making him a viſit in priſon, that I firſt ſaw him, and became acquainted with him; and I muſt profeſs, I could not but look upon him to be a man of an excellent ſpirit, zealous for his maſter's honour, and

chear-

chearfully committing all his own concernments unto God's diſpoſal. When I was there, there was above threeſcore diſſenters beſides himſelf there, taken but a little before at a religious meeting at Kaiſtoe, in the county of Bedford: Beſides, two eminent diſſenting miniſters, to wit, Mr. Wheeler and Mr. Dun, (both very well known in Bedfordſhire) tho' long ſince with God;) by which means the priſon was very much crouded: Yet in the midſt of all that hurry, which ſo many new-comers occaſioned, I have heard Mr. Bunyan both preach and pray with that mighty ſpirit of faith, and plethory of divine aſſiſtance, that has made me ſtand and wonder.

Nor did he, while he was in priſon, ſpend his time in a ſupine and careleſs manner, or eat the bread of idleneſs; for there I have been witneſs that his own hands have miniſtred to his, and to his familiy's neceſſities, making many hundred groſs of long-tagged thread laces, to fill up the vacancies of his time, which he had learned for that purpoſe, ſince he had been in priſon. There alſo I ſurveyed his library, the leaſt, and yet beſt that ever I ſaw, conſiſting only of two books, a bible and the book of martyrs. And during his Impriſonment (ſince I have ſpoke of his library) he writ ſeveral excellent and uſeful treatiſes; partiularly, *The Holy City*; *Chriſtian Behaviour*; *The Reſurrection of the Dead*; and *Grace abounding to the Chief of Sinners*; with ſeveral others.

I cannot leave the ſubject of his impriſonment till I have given the reader a taſte of ſome of his experience there. He profeſſed he never had ſo great an inlet in all his life, into the word of God as then. Thoſe ſcriptures that he ſaw nothing in before, were then in priſon made to ſhine upon him. JeſusChriſt alſo was never more real and apparent to him than then: *For there* (ſaid he) *I have ſeen him, and felt him indeed.* And that word, 2 Pet. i. 16. *We have not preached unto you cunningly deviſed fables*, was a bleſſed word unto him there. He has at ſome times been ſo carried up above all fears and temptations, that he has been able to laugh at deſtruction, and to fear neither the horſe nor his rider. There it was that God gave him ſweet and precious ſights of the forgiveneſs of his ſins, and of his being with Jeſus in another world. Yea, there it was, that he found upon every temptation, that God ſtood by him, and rebuked the tempter.

But notwithſtanding all this, he found he was a man compaſſed with infirmities, and that a concernment for his poor wife and children would now and then be thruſting in, the parting from whom would be to him like the pulling off his fleſh from his bones; (for he was both a loving and tender huſband, and an indulgent father, perhaps ſomewhat to a fault;) and the many miſeries, hardſhips, and wants that his poor family was like to meet withal, if he ſhould be taken from them, would often come into his mind, eſpecially his daughter who was blind, which lay nearer his heart than all the reſt: And the thought of her enduring hardſhip, would at ſometimes be almoſt ready to break his heart. But he found God gracious to him, even in this particular alſo, greatly ſupporting him by theſe two ſcriptures, Jer. xxxix. 11. and chap. xv. 11. *Leave thy fatherleſs children, I will preſerve them alive: And let thy widows truſt in me: The Lord ſaid, Verily it ſhall go well with thy remnant: Verily I will cauſe the enemy to entreat thee well in the time of evil.*

After

After this bleſſed man had ſuffer'd twelve years impriſonment, for the teſtimony of a good conſcience, and ſtopt the mouths of his greateſt enemies, by his holy, harmleſs, and inoffenſive converſation, it pleaſed God to ſtir up the heart of Dr. Barlow, biſhop of Lincoln, to be a means of his deliverance; which I mention to this biſhop's honour.

After his being at liberty, he made it a great part of his buſineſs to viſit the ſaints of God abroad, paying his chriſtian acknowledgments to them, eſpecially ſuch whoſe hearts God had drawn forth to ſupport him under his ſufferings, preaching the goſpel wherever he came, and exhorting all not to be afraid or aſhamed of taking up the croſs of Chriſt, or to forſake the aſſembling of themſelves together, though the laws were againſt it, as knowing that God ought to be obeyed before man. And for ſuch as were under ſufferings on that ſcore, he made it his particular care to get and ſend relief to them. He alſo took great care to viſit the ſick, and to ſupport them both externally and internally, according to their wants, and his ability. And God ſo bleſſed his miniſtry, and accompanied it with his eſpecial preſence, that many ſouls were brought to the acknowledgment of the truth as it is in Jeſus. He was alſo very ready and ſucceſsful in reconciling the differences that were among God's people, wherever he found them; and by that means often ſaved many families from ruin: Being an ambaſſador of peace in every reſpect.

He would frequently look back upon former deliverances, and bleſſed God; of which ſome were exceeding remarkable, and none more ſo, than that which I am now going to relate. Being a ſoldier in the parliament's army at the ſiege of Leiceſter, in 1645, he was drawn out to ſtand centinel, but another ſoldier voluntarily deſired to go in his room; which Mr. Bunyan conſenting to, he went; and, as he ſtood centinel there, was ſhot into the head with a muſket-bullet, and died. This was a deliverance that Mr. Bunyan would often mention, but never without thankſgiving to God.

He was a man of a piercing judgment, and had a great inſight into things; as appeared in the late reign, when liberty of conſcience was ſo unexpectedly given by king James II. to diſſenters of all perſuaſions. He ſaw it was not out of kindneſs to diſſenters that they were ſo ſuddenly ſet at liberty, and freed from the hard perſecutions that had ſo long lain ſo heavily upon them. He acknowledged, That liberty of conſcience was good, and was every man's birthright, by a divine charter; but he could not believe it was then given out of a good end: And that the bright ſunſhine of the preſent liberty, was but to introduce a black cloud of ſlavery upon us, when once the deſigns then laying were ripe for execution; and therefore exhorted his congregation at Bedford, and others alſo, to make uſe of the Ninevites remedy, to avert the impending ſtorm.

It was his conſtant practice, when he had his liberty, to come up once a year to London, and to preach in ſeveral places there, but more particularly in Southwark, near the Faulcon; and his labours met with a general acceptance from all his auditors. And from London he uſed to ride his circuit in the country, viſiting the ſaints, and ſtrengthening their hands in the ways of God.

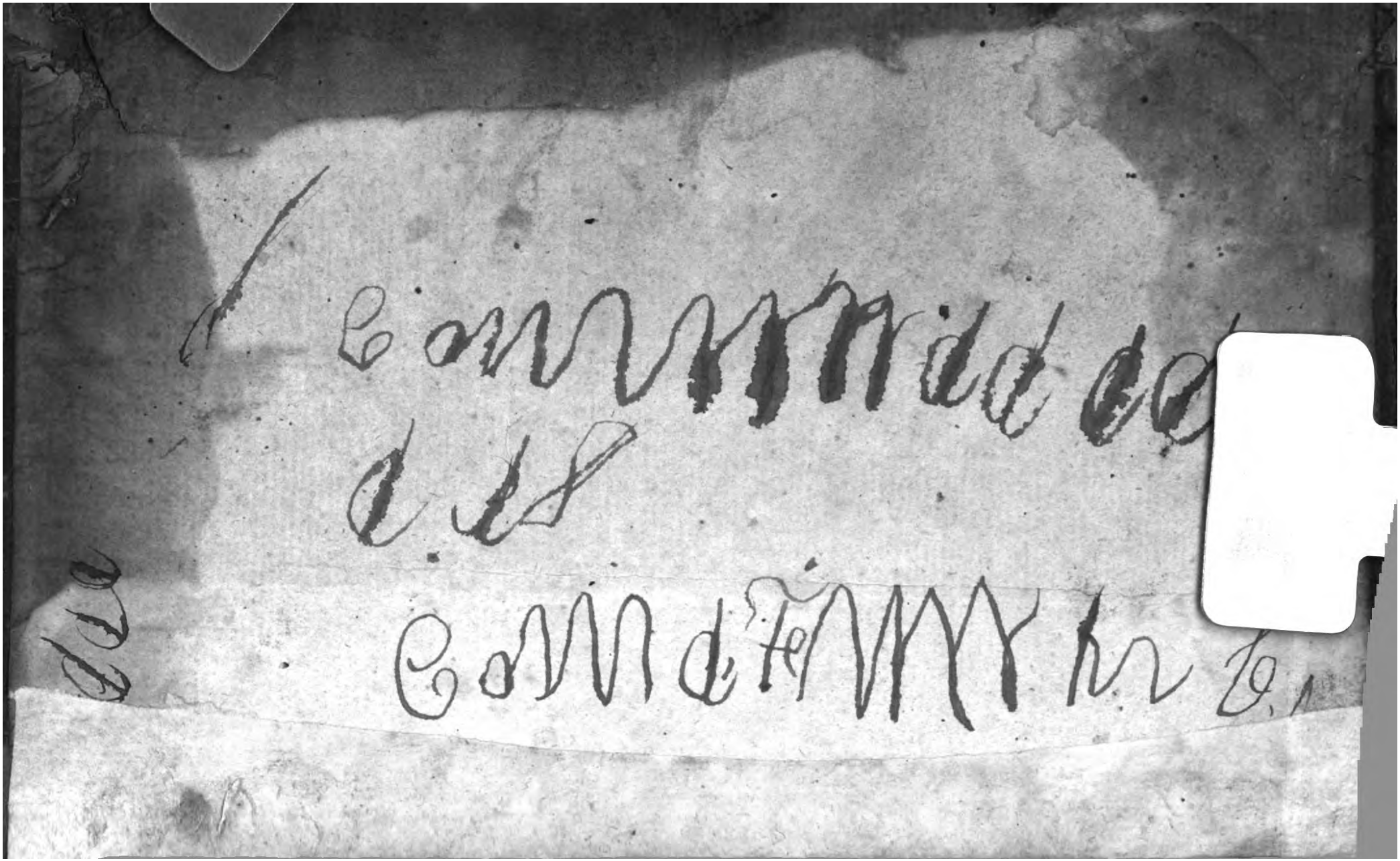
In his family he kept up a daily and conſtant courſe of prayer, reading, and exhortation; inſtructing his children, and exhorting them to walk in

the ways of God. He had the bleſſing that Agar prayed for, "Neither "poverty nor riches;" but God always gave him food convenient. I once told him of a gentleman in London, a worthy citizen, that would take his ſon Joſeph apprentice without money, which might be a great means to advance him; but he replied to me, *God did not ſend him to advance his family, but to preach the goſpel.*

The laſt act of his life was a labour of love and charity: For a young gentleman, who was Mr. Bunyan's neighbour, having fallen into the diſpleaſure of his father, he deſired Mr. Bunyan to be the inſtrument of making up the breach, which he both undertook and happily effected. But in his return to London, being overtaken with exceſſive rains, and coming to his lodgings very wet, (which was at Mr. Straddock's, a grocer, at the Star upon Snow-hill) he fell ſick of a violent fever, which he bore with much conſtancy and patience, reſigning himſelf up to the will of God, and deſiring to be diſſolved, that he might be with Chriſt, looking upon life as a delay of that bleſſedneſs which his ſoul was aſpiring to, and thirſting after: And in this holy longing frame of ſpirit, after a ſickneſs of ten days, he breathed out his ſoul into the hands of his bleſſed Redeemer, following his happy pilgrim, from the city of Deſtruction to the heavenly Jeruſalem.

A ſhort ELEGY in Memory of Mr. *JOHN BUNYAN*,

Who departed this Life, Auguſt 17th, 1688, and in the 59th Year of his Age. Written by a Friend of his, &c.

THE pilgrim, *travelling the world's waſt ſtage;*
At laſt does end his weary pilgrimage;
He now in pleaſant vallies does ſit down,
And for his toil receives a glorious crown:
The ſtorms are paſt, the terrors vaniſh all,
Which in his way did ſo affrighting fall.
He grieves not, ſighs no more, his race is run
Succeſsfully, that was ſo well begun.
You'll ſay he's dead: Alas, he cannot die,
He's only chang'd to immortality.
Weep not for him who has no cauſe of tears:
Huſh then your ſighs, and calm your needleſs fears,
If any thing in love to him is meant,
Tread his laſt ſteps, and your own ſins repent.
If knowledge of things here at all remains
Beyond the grave to pleaſe him for his pains,
And ſufferings in this world, live then upright,
And that will be to him a grateful ſight.
Run ſuch a race as you again may meet,
And find your converſation far more ſweet;
When purg'd from droſs, you ſhall unmixt poſſeſs,
The pureſt eſſence of eternal bliſs.

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